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CHRIST OUR GUIDE.

Text, 'Abide with us for it is toward evening and the day is far spent.' Luke xxiv : 29.*

A FEW weeks ago at the memorial service in St. Andrew's Church I spoke to some of you from this incident. On that occasion I dwelt upon the great human grief and perplexity that gave way to trust and joy as the stranger led these two disciples into the secrets of the divine plan. To-night I wish to deal with the sequel which finds expression in the words "Abide with us for the day is far spent." As we shall see later these words are usually taken as the prayer of a wearied heart, when the day is done and the shadows of life are closing around; but in reality they sound not a note of pathos at all, but one of eager, if tremulous, joy. The passage brings to me lessons not of the dying, but of the opening, year. They come not with the withered leaves of autumn, but with the fragrance of the spring; and to-day as we stand in the early weeks of a new year and a new term, we can with some assurance pray the prayer of these two disciples, "Abide with us," not because the shadows are falling around us, but because life is opening before us with all its rich possibilities, its new outlooks, its hopes and opportunities. For, why did they ask this stranger to abide with them? The answer to this will form the subject of our thoughts this evening, and as we reflect upon it we shall try to draw some of the lessons for our guidance that the passage suggests.

* Sermon preached in College Church, Madras, on Sunday, 26th January, 1913.

In the first place, it was *an impulse of gratitude.* It was an act of gracious hospitality to a stranger who had brought them a rich blessing, for he had brought hope where formerly there was despair, he had made the wilderness to blossom as the rose. To those who have never known the paralysis of a great sorrow this may seem a small thing. But if you have lived for years in a firm conviction, and at the last have found the rock to crumble beneath you, if the light of your life in which you have long rejoiced has been extinguished in sudden darkness, you will not think the recovery of hope a small thing. It is a tremendously big thing. Think for a moment what it meant for them. For three years they had lived with Jesus. They had with Him seen visions and dreamt dreams, and though doubtless at times their faith was shaken yet He was the centre of all their thoughts, the One in whom every hope and plan for the future was placed, and He had gone out of their life. They had strewn the palm branches in the way as He rode triumphant into His own city, and now a day or two later He was dead, and they were left like ship-wrecked men rudderless on a boundless sea. To them thus lost came this unknown guide and he led them to see that so it must be in God's plan; that what they thought the end of all things was strangely and wonderfully a glorious beginning. It was the way not of death but of life, and hope blossomed afresh in their desolate hearts. Their first instinct, therefore, was one of gratitude, "Come in and abide with us for the day is far spent." Gratitude is a simple virtue; yet it is a fundamental fact in the religious life. I would not give much for a religious experience in which gratitude fills a subordinate place, and therefore I wish at the beginning of this new term to emphasise this grace of thankfulness. It is instructive to note how thankfulness fills the Bible. In the old ritual of Israel they appointed Levites to thank the Lord, and down through all their history comes this note of grateful acceptance of His mercies. "Be thankful unto Him and bless His name." Songs of praise and thanksgiving to God linger with us to the very close of the Old Testament. And then we come to Christ, what shall we say of Him? "I thank thee O Father" was the expression of His life. To human eyes it was an impoverished life—"The Son of Man hath not where to lay His head"—but it glowed with a recognition of the sur-

passing goodness of God. And then Paul; if Paul ever seemed to lose control of his emotions, it was when he thought of the wonder of Christ's grace. At the close of his appeal to the Corinthians as if he could restrain himself no longer he burst into praise, 'Thanks be unto God for His unspeakable gift'—His unspeakable gift. And that brings us back again to our text. What were these two disciples grateful for? It was because this unknown friend had brought back to them Christ. He had given to them again the unspeakable gift. It is only when we lose a thing that we learn how large a place it filled in our lives. Possession dulls our sense of appreciation. We lose through its very permanence our sense of the beauty of the everlasting blue of our Indian sky, but we need only a few days of cloud to make us long for its return. They came to know the full richness of their possession only when they had lost it, and they rejoiced with a new joy at their fresh discovery.

Look back over the past year with all its varied experiences. Recall, each one in his own heart, the experiences of the past months, and ask yourselves whether you have not reason to-night for thankful praise. We do not need in a blind optimism to shut our eyes to the harshnesses of life, to the inequalities in the distribution of suffering, to the hopeless intanglements that offer no solution. We could not if we would. But granting to the full the awful anomalies of life, I ask you to read your own experience of God's dealing with *you* and to ask yourselves whether goodness and mercy have not followed you all the way even in the pain and suffering and toil that life has brought. Intellectually we may be at sea like these two disciples, but as we reflect on the days that are gone do not our hearts sometimes burn within us as we recognise the providence and care of God, and amongst the gracious gifts with which God has crowned our lives, the gift of all gifts, the gift the stranger brought, is Christ Himself, and to-day as we sit once again at His table let us remind ourselves of what Christ has been to us. "Of His fulness have we all received," so rich in its abundance, so free in its liberality, for He has given us Himself in all the wealth of His thought and care for us. Do we not well to be grateful? Yet we need to cultivate this grace of gratitude, for without cultivation even the most precious of gifts soon loses its 'ministry of remembrance.' Even a human

friendship loses its grace, if we cease to cherish it. How can we hope that the friendship of Christ will remain with us if we treat it with forgetfulness?

But now in the second place we must note that it was not gratitude alone that prompted the two disciples to invite Jesus into their home, it was also the consciousness, perhaps only half-realized, *that He who had led them so far was able to lead them further still.* It was the half-conscious sense, which grew later into full consciousness, that they needed the companionship and the upholding power of Jesus. It is this element in the words that the Christian Church has laid hold of almost exclusively, as we see in the hymn which we have sung :—

> I need thy presence every passing hour;
> What but thy grace can foil the tempter's power?
> Who like Thyself my guide and stay can be?
> Through cloud and sunshine, oh, abide with me.

This interpretation has appealed above all to those on whom the shadows of life are falling.

Now this sense that help was to be found in Jesus, this assurance that in Him lay light and power and guidance was no late development; it was not a belief that grew up through imagination resting on tradition; it was there throughout His life. It was found not merely in the helpless and down-trodden, not merely in the woman that washed His feet with tears, but in every one who came into living contact with Him unblinded by passion or prejudice. What was it but this sense of His power that led the Baptist at the very outset of His ministry to say "I have need to be baptized of Thee and comest Thou to me?" "Already" as it has been put by Dr. W. Macgregor "He constrained His famous kinsman to recognise in Him one who was nearer the divine secrets than himself, and who had power and right to introduce men into that closer fellowship with God and his people of which baptism spoke." What but this sense of divine power led Nicodemus, the Jewish ruler, to steal to Him by night, and say "Rabbi, we know that thou art a teacher come from God," and why but for this power did Andrew and John leave the Jordan, and Levi the receipt of custom, and Zaccheus the sycamore tree, to follow Him at his mere word? Throughout His life there was thatin Jesus that led men to trust Him. And it is just that

something in Jesus that led men to trust Him then that leads us to trust Him still.

It is perhaps in our hours of helplessness that we learn to lean most upon Christ when we have fallen a prey to temptation, and cannot break the fetters that bind us, when the arrows of God have smitten us sore, and we can find no relief, when doubt has broken into the security and restfulness of our faith. At such a time we wander like the disciples on the road to Emmaus, helpless and hopeless, and it is well for us if Jesus joins us on the way and lifts us from despondency. But it is not at such times alone, for Jesus does not come only as the cure of shattered lives. He makes His appeal equally to all; and the strong and the wise and the good gain from Him new strength, greater wisdom, deeper goodness. What is it in Jesus that leads men thus to trust Him? Is it His kindness, His love? It is not that alone. Yet that is much, for to those who have come to know the love of Christ, it is "an ever-abiding marvel that He should love them at all." But it is not that alone. It is rather the conviction which grows ever deeper with experience that there is in Him the power to save, to redeem, and to uphold; for He alone among men lived the life He taught. "It is well enough," says Dr. John Watson, "to give the Sermon on the Mount, and true enough that if it were lived the world would be like heaven, but then has it ever been lived? Yes! once at least and beyond all question. Christ lived as He taught. He bade men lose their lives and He lost His. He bade men trample the world under foot and He trampled it. He commanded men to love, and He loved even unto death."

And so with hearts full of gratitude like these two disciples of old, and trusting Him as the guide and strength of souls in life and in death we would fain have Jesus enter *our* homes, and bring to them the benediction of His presence. But He comes not now as a stranger to whom we turn with wistful hope, but as a friend and brother who has proved His power to help, and who will lead us to a fuller vision and a deeper trust. "So long Thy power hath blessed me; sure it still will lead me on." We cannot hope to escape the doubt and mistrust that each age brings with it, we cannot expect to solve all life's problems, for the mystery of things is God's education of the soul; but "faith is not the acceptance of mysteries at which the intellect is stag-

gered, it is the joyful confidence that we have a merciful Father." And into this assurance Christ leads us if we admit Him to our intimacy, and the more He dwells with us the more we shall quietly rest in the wisdom and goodness of God.

G. PITTENDRIGH.

THE RELIGION OF TENNYSON.

THE religion of Tennyson is a subject of special interest because the poet's life was lived in an age of doubt, and because his personal circumstances made the mists of doubt close in upon him with a depressing chill which has given a tone of sadness to nearly all his work. He fought his battle for religion in the midst of a deep white mist like that which hung over land and sea during the last long battle he describes in *The Passing of Arthur.*

Tennyson was born in 1809 and died in 1892, so that his life may be said to coincide with the 19th century; he was between twenty and thirty years of age when Queen Victoria came to the throne and so he belongs to the great Victorian Age. I have said that this great Age was an 'age of doubt,' and in order to understand Tennyson, one must realise the meaning of that phrase as applied to the atmosphere in which he lived. The Victorian Era was pre-eminently the time of an immense advance in scientific knowledge, and of a consequent revolution in men's thought of the constitution of the universe and especially of the origin of man. In 1859 came the publication of Darwin's great book *The Origin of Species* which proclaimed to the world the theory of Evolution, "that view of man's origin and descent and relationships which uses *exclusively* the words and categories of the material world."

The theories which that book formulated and made definite had been in the air among many thinking men for several years previously and had demanded a re-adjustment of thought on many ultimate problems of faith and life. The Evolution Theory seemed to many—indeed to almost all—to be in direct contradiction to Christian beliefs about man, and his origin and destiny, and in consequence men had to choose between Christianity and

Science. Of course, the brunt of the conflict fell upon the few—the few who knew enough of science and cared enough for religion. The poets, Matthew Arnold, Arthur Hugh Clough, and Tennyson were among these few, and all bear the scars of the conflict upon them. Edmund Gosse's painful book *Father and Son* reveals another side of the same tragic conflict in the person of a man who as a scientist was a friend and co-worker with Darwin and as a religionist belonged to the most conservative sect of Christians. The thought of the age was darkened by the shadow of scientific materialism which ignored, or even denied, man's spiritual nature, by emphasising his kinship with the brutes; which belittled the value of humanity by pointing out the infinitesimal place which man occupies in the time and space of the physical universe; and which left no place for God, even as creator—still less as sustainer of the world, since everything was ascribed to blind force or to Nature's inevitable law.

In such a time the student of Nature—including Nature's poets—must needs wear the spectacles of science, and through such spectacles one tends to see only the cruelty of Nature—her awful destructiveness of life, one animal devouring another and all dying at the last. "Nature red in tooth and claw" is one terrible description given by Tennyson of that which seemed to Wordsworth so beautiful and so full of God. Wordsworth found God through Nature; Tennyson, because he was a man of his age, was obliged to seek and find God almost in spite of Nature; and though he loved and sang in exquisite verse the beauty of the world and of many natural objects, he was always haunted by the dread that the "motion and spirit which . . . moves through all things" was a blind force to be feared and not, as to Wordsworth "a sense sublime"—"a presence which disturbs us with the joy of elevated thoughts."

After this attempt to suggest the background of a sketch of Tennyson's religion, we must proceed to fill in the outline of his own religious development. For this we have much material in his own poems and in the biography written by his son.

Tennyson was the son of a clergyman and was brought up in a Christian home. His mother was an earnest Christian woman; and though her religious views may have been narrow

—too narrow for her son's later years—yet her Christian character was a lasting influence for good in his life. He speaks for himself in the Prince's words:

> "Happy he
> With such a mother! faith in womankind
> Beats with his blood, and trust in all things high
> Comes easy to him, and tho' he trip and fall
> He shall not blind his soul with clay."

At Cambridge University as a student, Tennyson was one of a group of friends who were intellectual leaders even then, and who became later on men of distinction in various departments of life. He took a special interest in the scientific research of the time, and though he cannot be called a scientist, yet he was an industrious student of science, and both he and his set of friends were deeply affected by scientific thought and often discussed together the bearing of such thought upon religion and dreamed of themselves as future pioneers of a freer and fuller interpretation of religious truth.

> "Waiting to strive a happy strife,
> To war with falsehood to the knife
> And not to lose the good of life.
> Some hidden principle to move,
> To put together, part and prove,
> And mete the bounds of hate and love.
> As far as might be, to carve out
> Free space for every human doubt,
> That the whole mind might orb about.
> At least not rotting like a weed,
> But, having sown some generous seed
> Fruitful of further thought and deed,
> To pass when Life her light withdraws,
> Not void of righteous self-applause,
> Nor in a merely selfish cause."

(The Two Voices.)

But there were times when Tennyson felt his Christian faith slipping away altogether, and when the thought of the shock which such an event would cause to his home people—especially to his mother—overwhelmed him and when everything seemed a weariness to flesh and spirit.

> "O God! My God! have mercy now.
> I faint, I fall. . . . . . .
> Is not my human pride brought low?
> The boastings of my spirit still?
> The joy I had in my free will
> All cold, and dead, and corpse-like grown . . .

Would that my gloomèd fancy were
As thine, my mother, when with brows
Propt on thy knees, my hands upheld
In thine, I listened to thy vows . . .
Oh ! wherefore do we grow awry
From roots which strike so deep ?
. . . . . My God
. . . . . Oh teach me yet
Somewhat before the heavy clod
Weighs on me, and the busy feet
Of that sharp-headed worm begins
In the gross blackness underneath.
O weary life ! O weary death !
O spirit and heart made desolate !
O damnèd vacillating state ! "

(Supposed Confessions of a Second-rate Sensitive Mind).

While he was in this state of mind, Tennyson unburdened himself to his great college friend, Arthur Hallam, who helped to clear away his doubts, or rather to keep his faith above them for a time. Hallam, too, knew what it was to doubt, but he had found his way through the darkness into the light of faith again. It is of him that Tennyson wrote later on—

" One indeed I knew
In many a subtle question versed,
Who touched a jarring lyre at first,
But ever strove to make it true.

Perplext in faith, but pure in deeds
At last he beat his music out.
There lives more faith in honest doubt
Believe me, than in half the creeds.

He fought his doubts and gather'd strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them : thus he came at length

To find a stronger faith his own ;
And Power was with him in the night, . . .

(*In Memoriam, XCVI.*)

In 1833, this friend who had been so much to Tennyson was taken away from him quite suddenly by death. Then at the age of twenty-four came the crisis of the poet's religious development when he was driven to examine his faith and make it a first-hand faith and not accept it at second-hand even from one so close to him and so worthy of trust as his friend Arthur Hallam. The shock wa a crushing one " making all the horizon dark," as he himself says and, as his poem *The Two Voices* suggests, he even contemplated suicide.

"A still small voice spake unto me
Thou art so full of misery
Where it not better not to be?
Thine anguish will not let thee sleep
Nor any train of reason keep,
Thou canst not think, but thou wilt weep."

The whole argument of his mind for and against suicide is worked out in this poem, and one can see how Tennyson was kept from the logical outcome of his doubt and despair by the higher influences which had surrounded his boyhood and by the instincts of a religious soul which could not be satisfied with a materialistic solution of the problem of the universe. He meets the tempting voice with an assertion of the ideals of his youth and with a reminder of the victors of faith in the past.

"I cannot hide that some have striven,
Achieving calm, to whom was given
The joy that mixes man with Heaven.
Who rowing hard against the stream,
Saw distant gates of Eden gleam,
And did not dream it was a dream;
But heard, by secret transport led,
Ev'n in the charnels of the dead
The murmur of the fountain head.
Which did accomplish their desire,
Bore and forebore, and did not tire,
Like Stephen, an unquenchéd fire."

He asks—"If man has no immortal soul how is it that he has the higher aspirations which no materialism can explain and the deeper feelings which no logic can satisfy?"

"Why, if man rot in dreamless ease,
Should that same fact, as taught by these,
Not make him sure that he shall cease?
Who forged that other influence,
That heat of inward evidence,
By which he doubts against the sense?
Whatever crazy sorrow saith,
No life that breathes with human breath
Has ever truly longed for death.
'Tis life, whereof our nerves are scant,
Oh life, not death, for which we pant;
More life and fuller, that I want."

It is this instinctive longing which turns the scale in the argument of the poem and which leads the writer in the end

"To feel, altho' no tongue can prove,
That every cloud, that spreads above
And veileth love, itself is love."

Another poem which belongs to this period of thought is *The Vision of Sin.* If this life and material things be all, a man may naturally do one of two things--he may commit suicide, or he may 'eat, drink, and be merry,' drowning in sensual pleasures all fear and sorrow. This line of action did not make a strong appeal to Tennyson—his was too spiritual a nature for that—but he recognized it as one logical outcome of the loss of faith, and he dealt with it in *The Vision of Sin*, of which the refrain is—

> "Fill the cup and fill the can,
> Have a rouse before the morn;
> Every moment dies a man,
> Every moment one is born."

The whole effect of the poem—as Tennyson intended—is to make one feel the odiousness of this solution of the problem.

But though he rose above the thought of suicide, and though be rejected with loathing the life of sensual pleasure, Tennyson had not yet found his solution—a firm faith in immortality and in spiritual things, a faith compatible with the scientific bent of his mind. But like his Ulysses he set his will to do the best he knew and not to abandon the pursuit of the highest—

> "Tho' much is taken, much abides: and tho'
> We are not now that strength which in old days
> Moved earth and heaven; that which we are, we are,
> One equal temper of heroic hearts
> Made weak by time and fate, but strong in will
> To strive, to seek, to find and not to yield."

The search was long and winding, but those who know Tennyson's great poem *In Memoriam* will know that it was not in vain. *In Memoriam*, finished and published in 1850, seventeen years after Hallam's death, gives more fully than any other of his writings the story of his inner struggles, and the indication of the way in which he found the faith he sought. The great value of the poem is that it is an honest, personal attempt to reconcile science and faith; and it is by no means an unsuccessful attempt either, if one accepts the fundamental hypothesis that man has a higher as well as a lower nature, that there is in him something which science cannot include in its categories.

Tennyson says in effect—I accept in the main the findings of science, especially the theory of evolution, but I will not therefore reject Christianity, especially the Christian doctrine of the immortality of the soul. 'The life after death is the cardinal

point in Christianity," he said. To him it was so—for that being accepted he found no real difficulty in other Christian doctrines. But without immortality life seemed to him worthless even at its best.

"The Good, the True, the Pure, the Just—
Take the charm 'for ever' from them, and they crumble into dust."

He recognized that science and nature can never prove immortality—or anything else of ultimate spiritual value.

"Thou canst not prove the Nameless, O my son,
Nor canst thou prove the world thou movest in,
Thou canst not prove that thou art body alone,
Nor canst thou prove that thou art spirit alone,
Nor canst thou prove that thou art both in one.
For nothing worthy proving can be proven,
Nor yet disproven."

(*The Ancient Sage*).

Upon what then was Tennyson's belief based? Simply upon feeling—in the highest sense. He says, practically: "I believe in God, in the spiritual nature of man and in immortality because I *feel* that the alternative to these beliefs is too terrible to contemplate."

"Life shall live for evermore
Else earth is darkness at the core
And dust and ashes all that is."

Along the same line of argument is the speech of the nurse in the poem *The Children's Hospital.*

"How *could* I serve in the wards if the Hope of the world were a lie?"

As Hutton puts it, "In Tennyson's view the alternative to the Christian faith is so horrible that he shudders from it, and in all really ultimate matters a shudder is an argument." So Tennyson's last word is "I have felt." God gave me my feelings and He will not mock them.

"Thou wilt not leave us in the dust
Thou madest man—he knows not why;
He thinks he was not made to die
And Thou hast made him, Thou art just."
I stretch lame hands of faith and grope
. . . and call to what I *feel* is Lord of all
And faintly trust the larger hope."

In this connection it is impossible (even at the risk of being too hackneyed) to refrain from quoting the oft-quoted verses—

"If e'er when faith had fallen asleep,
I heard a voice 'believe no more'
And heard an ever-breaking shore
That tumbled in the Godless deep;

A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath the heart
Stood up and answered 'I have felt."

There is no need to despise Tennyson's argument from feeling. The highest feelings are faith, hope and love and these are the greatest things in the world. Over and over again Tennyson finds the clue to the solution of the world's problems in faith, hope and love.

"We have but faith. . .
We trust it comes from Thee.

For though from out our bourne of Time and Place
The flood may bear me far;
I hope to see my Pilot face to face
When I have crossed the bar."

And in the poem *Vastness*, written when he was mourning the death of his son Lionel, he faces the suggestion that we all of us end

"In being our own corpse, coffins at last
Swallowed in vastness, lost in silence,
Drowned in the depths of a meaningless past,"

And he repels it with the single closing sentence:

"Peace let it be, for I loved him and love him for ever
—the dead are not dead but alive."

So along this line Tennyson found a faith which satisfied and steadied his soul and the second half of his life is full of peace and almost majestic calm.

"He stands on the heights of his life
With a glimpse of a height that is higher."

MARGARET A. BRETHERTON.

(To be concluded.)

STANDARD ENGLISH PRONUNCIATION—'TERTIUM QUID.'

Mr. Corley's vigorous criticism * of Mr. Daniel Jones's precept and practice in the matter of English pronunciation suggests a review of the subject from the standpoint of an impartial outsider; and indeed an attempt of the kind seems, in justice to Mr. Jones, and for other reasons, desirable. In the absence of a better qualified arbiter I venture, with the usual apologies—which may be taken as read—to assume the office. My northern extraction gives me some claim to rank as an outsider, while my miscellaneous upbringing has rendered my own pronunciation, so far as I can analyse it, in spite of some marked Scots characteristics, a blend of diverse elements which would be repudiated with some emphasis by north and south alike. I have no passion for 'Cockney,' or 'London,' or for that matter, for 'Educated Southern,' but I have no temptation to represent my own, or any other variety of English, as intrinsically superior, or exclusively correct. My claims to impartiality may therefore, I think, be reasonably admitted.

Although in the course of this article it is inevitable—as it will also be convenient—that I should refer particularly to Mr. Corley's criticism of Mr. Jones, it is necessary to recognise that the quarrel is a fairly old one, and that Mr. Jones and Mr. Corley are but representatives of two distinct and fairly definable classes. Mr. Jones's treatment of 'standard' English differs in no essential point from that of other well-known phoneticians, who have analysed and recorded the sounds of educated English as spoken in the southern parts of the country. Mr. Corley's criticism, on the other hand, is fairly representative of the point of view of a number of educated southern people, not phoneticians, who decline, generally with some warmth, to accept the phoneticians' analysis as an accurate description of refined southern speech. Mr. Jones would be inclined to sum up the situation as one of 'amateur *versus* expert'; Mr. Corley would no doubt prefer 'culture *versus* costermonger.'

In endeavouring to treat both sides justly the impartial

* The Madras Christian College Magazine, January, 1913.

third person finds himself confronted with an initial difficulty. Controversialists belonging to the second party, Mr. Corley's, are in the habit of treating questions of pronunciation in a somewhat too large and generous spirit, strictly avoiding, either from choice or of necessity, all appearance of 'phonetic technicalities'; a course which unfortunately can only lead to misunderstanding. For example, in the absence of anything like phonetic description, Mr. Corley's spellings *deea, paipa, satia* (deer, paper, satire) give no adequate indication either of the sounds he deprecates or of those he approves. They are intended to represent the former, but, if they suggest anything at all, they suggest a pronunciation ludicrously unlike the pronunciation taught in phonetic manuals, and indicated in phonetic transcription by the symbols **di·ə, peipə, sætaiə**. On the other hand when the outsider—and I suppose nine out of ten of Mr. Corley's readers are in this matter outsiders—has nothing to guide him except the rival spellings, 'deer,' 'deea,' etc., he can only guess at random at the quality of the final sound in the words in question, as spoken by persons whose pronunciation is alleged to be 'correct.' We know, or can without difficulty ascertain, what the phonetician means by ə; but unless he will condescend to phonetic technicalities we can have no conception of what Mr. Corley intends by *r*; and this is a positive disadvantage.

There is another preliminary point which it is necessary to raise. When the impartial outsider is called upon to decide—in the tribunal 'under his own hat'—between conflicting statements on 'standard' pronunciation within a certain geographical area, he has to settle some criteria by which he can fairly *weigh* the evidence placed before him. In other words he must, at the risk of becoming unpleasantly personal, examine the credentials of the opposing witnesses. Mr. Corley, for example, tells us that he is a southerner, that he knows the South of England from London to Land's End, and on the strength of these qualifications asks us to take his word for it that Mr. Jones's account of standard southern pronunciation is 'contrary to fact' and 'radically wrong;' that Mr. Jones's English, the English he speaks himself and describes in his books, is 'a travesty of educated speech,' representing simply 'the dialect of servant-girls and costermongers.'

Now a man who has lived all his life in a particular district, mixing with refined and cultivated people, has undoubtedly had excellent opportunities for observing the speech of these people, but the mere fact that he has had opportunities supplies no evidence that he really has observed, or is even capable of accurately observing. Nothing is more common than to find an educated person labouring under all sorts of misapprehensions in the matter of his own pronunciation and that of others belonging to his own social and intellectual class. He often imagines that he makes distinctions in pronunciation where he makes none at all, and he is frequently quite unconscious of real distinctions that he habitually observes. The truth is, most educated Englishmen have never studied pronunciation systematically, and their mere statement, however confidently expressed, of what they believe to be their own and other people's way of speaking, has, as evidence, very little value at all.* I do not for a moment suggest that Mr. Corley personally labours under all these disqualifications, but it is, I am afraid, fair criticism to add that there is nothing in his letter that goes to prove the contrary.

To turn to the other side: Mr. Daniel Jones can, I make no doubt, lay claim to the same qualifications as Mr. Corley advances. He has had, presumably, identical opportunities for observing standard Southern English. But Mr. Jones enjoys advantages which Mr. Corley, presumably, does not. He has been trained to observe; it is his special business to observe, and the account he has given of standard Southern English is based upon constant observation and repeated experiment. What he records he records as ascertained fact, and there is no reason to suppose that he has any motive or is under any temptation to distort fact. In the circumstances an outsider can hardly be blamed if he accepts the

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* An amusing instance is given by A. J. Ellis (*Early English Pronunciation*, IV, 1087) of 'a dear old friend' of his 'who had "never heard (that's the usual phrase . . . .) any educated persons use such a pronunciation," [as lektshɹ, lecture]. They were talking of lectures, and in her very next sentence she forgot all about orthoepy, and went on calmly and unconsciously,' using the vulgar pronunciation. Ellis's confession (on the same page) might give the over-confident amateur pause. "I have myself found it extremely difficult to reproduce, for my own observation, the sounds I myself ordinarily utter; and yet I have undergone some training in this respect for many years."

carefully guarded statement of the expert in preference to the dogmatic assertion of the amateur.

Mr. Corley is not complimentary to Mr. Jones's pronunciation, but, if I may at all trust general impressions, I should say that English, as spoken by Mr. Jones, and English, as spoken by Mr. Corley, represent one and the same type, a type which a Northern man able to discriminate would at once recognise as educated Southern. Experiment would no doubt reveal differences in points of detail. Perhaps Mr. Corley consistently pronounces *what* and *which* with a 'breathed **w**' (it is more than I do myself); possibly he makes diphthongs of the long vowels in 'hard' and 'lord' (**ha·əd, lɔ·əd**). These things however are merely varieties of standard Southern, and will not affect the general impression formed by the impartial listener. They will certainly not entitle him to class the one pronunciation as refined English and the other as the dialect of costermongers.

One may share Mr. Corley's preference for a pronunciation of English which distinguishes between *wheel* and *weal* and *lord* and *laud*, but when Mr. Corley goes on to protest against the dangerous tendencies of Mr. Jones's teaching, the danger of the South Indian type of English becoming contaminated, and of our Indian school boys learning to speak English as Mr. Jones speaks it, I can only rejoin that the risk is one which I for my part would very cheerfully take.

We may now examine the three specific charges brought against Mr. Jones's English—(1) He is declared to be 'radically wrong' in his treatment of the letter *r* in words like *farther*, *deer*, *paper*, and *satire*. Mr. Jones would transcribe **fa:ðə. di·ə. peipə, sætaiə**; and these, the charge goes, represent forms of speech which are the mark of the imperfectly educated, but which Mr. Jones has the temerity to label as standard pronunciation. Now I have no doubt that Mr. Jones can be bold on occasion, but no great display of courage or temerity was called for here; for if Mr. Jones goes wrong in the treatment of *r*, he sins in the company —so far as I know—of every scholar who has treated standard Southern English either from the standpoint of practical phonetics or from that of historic sound-development. To make quite sure of what I say, I have just looked up A. J. Ellis's 'Early English Pronunciation, Vol. IV', Sweet's 'History of Sounds' and 'The

Sounds of English,' Victor, 'Elemente der Phonetik,' Wyld, 'The Historical Study of the Mother Tongue,'' Rippmann, 'The Sounds of Spoken English,' Horn, 'Neuenglische Grammatik,' Jespersen 'A Modern English Grammar' and, finally, Craigie, 'The Oxford Dictionary,' article R. The account of the sound written *r* in the positions in question given by the authorities I have named is absolutely identical with that supplied by Mr. Jones in his lectures and in his book on the Pronunciation of English. It requires, one would say, no little temerity to maintain that all these scholars have travestied educated speech, and, under the impressions that they were recording the pronunciation of the cultured, have only succeeded in representing the dialect of servant-girls and costermongers.

The final sound badly represented by *r*, *er*, *re*, in the spellings *deer*, *paper*, *satire*, according to all the authorities, including Mr. Jones, is ə, that is to say a 'mid-mixed' vowel. When a word beginning with a vowel follows without pause, then a slightly 'rolled' or a fricative *r* is inserted after ə. This is the simple rule for the pronunciation of final *r* in standard Southern English, and if this rule be radically wrong, it would be as well for us to learn what is fundamentally right. Mr. Corley, as I remarked before, gives us no assistance.

In the case of *farther* and *father*—which Mr. Jones and the other authorities regard as homonyms (Ellis, for example, transcribes his own pronunciation of *farm*, *faam*)*—how does Mr. Corley distinguish? If all the difference he makes is to insert a murmured ə after the long *a*: in *farther*, but not in *father*, then his pronunciation is one recognised by Mr. Jones as that of many speakers of standard Southern English.† Mr. Corley's is one variety of educated Southern, and if he were content to call it the better variety I should raise no objection; but there can be no doubt that very many educated people make no sort of difference between *father* and *farther*, *alms* and *arms*, *laud* and

* E. E. P. IV. 1165. There is evidence that in the dialect of the capital, that is to say, the dialect out of which standard English has developed, *r* before consonants was frequently not pronounced as early as the 16th century. Hence such spellings as Dasset = Dorset, Foskew = Fortescue, and, on the other hand, Horton = Houghton—(See Diehl in *Anglia*, xxix).

† Pronunciation of English, p. 38.

lord, and we are not justified in branding *their* variety as essentially vulgar.

Before leaving this part of the question, it would be interesting to know how Mr. Corley pronounces *word, first, church, heard.* If he gives any value to the written *r*, then it is probable that his pronunciation of *r* throughout represents a variety of educated Southern speech not recognised hitherto by phoneticians.

(2) Mr. Jones is next charged with assigning the neutral vowel ə as the correct pronunciation of *i, e* in *infinity, society, possible.* Here I can only answer that, so far as I can discover, Mr. Jones invariably transcribes the endings -ity, -ety, -'**iti**,' though he recognises the neutral vowel as a variant pronunciation of the *i* in *possible.* The substitution of ə for **i**, except in the termination *-ible,* he expressly declares to be dialectal (P. E. p. 46). In my own pronunciation, which of course is neither here nor there, the *i* in *possible, inadmissible* is, I think, **e**, and if I am not mistaken I incline to **e** in *society* also; but I should be surprised to learn that many of the educated people who are condemned to hear me talk, are even conscious of the 'serious solecism' of which I am herein guilty. Indeed, when Mr. Corley appeals to 'all educated people' in a matter of this kind, he fails to recognise the great difficulty in distinguishing between the sounds in question. The unstressed *i* in *possible* is, at best, a very open **i**, and, if I am not wrong, somewhat retracted; that is to say the vocal organs in articulating this variety of **i** are very near the ə position. Only a trained ear could at once observe the distinction. As a parallel case, take the vowel in the unstressed syllable of *horses, added.* Phoneticians who treat of Southern English always represent the sound as **i**; Lloyd, in his 'Northern English,' a book editorially commended by the *Christian College Magazine,* gives ə as the value. How many people recognise the difference between Northern and Southern educated English in this matter?

(3) The third offence imputed to Mr. Jones is his recognition as correct pronunciation of a voiced instead of a breathed **w** in words like *while, when,* and *what.* Mr. Jones is here allowed to have some 'glimmerings of the truth'—which glimmerings, accurately stated, come to this. In his transcription of the 'declamatory style' of standard speech, he indicates breathed *w* (**hw**)

without an option. In his specimens of careful speech he allows an option, **(h)w**; in his examples of rapid speech he gives only voiced **w**. I may add that in his Madras lectures he invariably wrote **(h)w** on the black-board.

The words selected by Mr. Corley, *while*, *when*, *what*, are generally unstressed, and in unstress '*wh*' is, I believe, very generally voiced *w*, even in the pronunciation of speakers who invariably use breathed *w* in the stress. The spelling 'wot' (what), used by Southern humorists attempting to reproduce the speech of uneducated people, in reality represents a pronunciation which in no particular differs from the humorist's own, *viz.*, **wɔt**. Such pleasantries, however, will remain a perennial source of amusement to educated people until, freed from the tyranny of a bad orthography, they have learnt to recognise the elementary distinction between sound and symbol.

It is worth while recalling what Dr. Sweet in 1888 * wrote of breathed w (*wh*) in standard Southern: "Towards the close (of th. Md.) (i.e. the end of the 18th century) *wh* began to be levelled under *w*, and in the present century (the 19th) the change was carried out universally, even among those who still retained *h* as a mark of gentility. But of late years it has began to be restored in Southern educated speech, partly by the influence of the spelling, partly by that of Scotch and Irish pronunciation, so that in another generation it will probably be completely restored."

I believe Sweet's statement of the case to be substantially true, except that the restoration of *wh* has not been quite so rapid or so universal as he predicted. When in 1875 I first came as a little boy from Scotland to an English school, the one feature of English speech—I distinctly remember—that impressed itself on my not very observant ear was the complete absence of breathed **w** in the speech of every one. That many southern speakers now habitually pronounce the sound is, of course, not disputed, but breathed **w** in Southern English is none the less a comparatively recent restoration, not by any means completely effected. Those who in their speech distinguish

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* History of Sounds, p. 268. See also Jespersen, Mod. Eng. Gram. 334. There is evidence that *w* and *wh* began to fall together in the London dialect much earlier than the 18th century. They were often confused in the 16th and even in the 15th.

between *weal* and *wheel*, *world* and *whirled* may perhaps be mildly congratulated; but the others, who use voiced **w** indiscriminately, can scarcely be charged with the 'lapses of the street,' because they perpetuate a linguistic usage which stamped the caste of Vere de Vere half a century ago. In any case it is the phonetician's business to record what is, not what he thinks ought to be, and so long as a large number of educated people in the south of England continue to use voiced **w** only, so long will it be impossible for the phonetician to insist on the breathed sound as an essential in refined Southern speech.

An interesting point is raised by Mr. Corley in the concluding paragraph of his letter. Mr. Jones in one of his lectures pointed out that standard Southern English was making for 'Cockney,' has indeed followed Cockney, 'at a respectful distance', throughout. Mr. Corley wishes the tendency checked, not accelerated. So do I; partly for reasons which appear sound enough, partly, I confess, from sentiment or mere prejudice. Mr. Daniel Jones also desires that Cockney should he staved off, and he, alone of the three, is doing something really effectual to attain the desired result. But, after all, we have to reckon with possibilities, to take account of actual and historic fact. What is Cockney? What is standard English of any variety? Allowing for influences exercised by other dialects which have at one period or another determined the pronunciation of particular words or classes of words, standard 'Literary' English—northern no less than southern—is, and since the fifteenth century has been, nothing but the dialect of London, more or less artificially, with a greater or less degree of conscious effort, controlled and retarded. The south follows London, the north follows the south—each at a respectful or disrespectful distance. But the stream of tendency flows in the same direction, and the source, now and throughout, is and has been London. Educated northern English, educated Scots English, may be—no doubt are—tinged by the influence of the local dialects, but in its main features standard English, wherever and by whomsoever spoken, derives from London.

This is a statement which will be questioned by no student of historical English; it is a commonplace of English philology, which can be abundantly illustrated and proved. To take an example, the educated Scotsman—speaking generally—pronounces

stone, *light*, **sto:n**, **ləit** ; in educated Southern the words are '**stoun**', '**lait**'; in Cockney '**staun**', **lait**.' If we trace the words back to the middle English dialect of London, we can observe the continuity of development and perceive that Cockney is well ahead. Even without proof—which however is not lacking—we could infer that it always had been so. The stages in the history were (1) **stɔ:n** > **sto:n** > **stoun** > **stəun** > **staun** > **stʌun** > **staun** (2) **lixt** > **li:t** > **leit** > **ləit** > **lait** > **lait**. The diphthong—when we reach that stage—is in one instance gradually modified by lowering and later fronting of the first element; in the other instance by lowering and subsequent retracting. Educated Scots—speaking generally—has not yet reached the diphthong in *stone*, though of course there are thousands of Scots people who pronounce the word nearly in the Southern way. Educated Southern, it will be seen, is well on its way to Cockney '**staun**' and '**lʌit**'; indeed some 'elegant' speakers have already got to '**stɔun**' and are nearing '**lait**'. Unless the tendency be artificially arrested the goal will undoubtedly be reached in both cases, but by that time Cockney itself will have advanced a stage or two, and the 'correct' speaker will be inveighing against a new order of vulgarisms.

There is moreover nothing really Scots in the pronunciations '**sto:n**' and '**ləit.**' The Scots dialects have had no influence in the matter. The regular Scots development of *stone*, (O. E. stān), *light*, (O. E. leoht) is '**ste:n**,' '**lixt.**' The words were never '**sto:n**' or '**stɔ:n**,' '**ləit**' or '**li:t**' at any stage; '**sto:n**' and '**ləit**' are simply former *London* pronunciations, as may be ascertained from Cooper's *Grammatica Linguae Anglicanae* (1683), and other old grammars. Educated Scots, trilled *r*'s and all, is little other than archaic Southern.

The stream of tendency then has to be reckoned with. We need not however give ourselves completely to the current. The very fact that people can talk of a standard pronunciation at all, is, in its way, proof that linguistic tendencies have been and are to some extent consciously directed and controlled. But the control, if it is to be really effectual, must be organized and scientific. At the present day such control can be exercised with greater hope of success than ever before; and there seems good reason why it should be exercised. Rapid changes in

pronunciation are not in themselves desirable. A language is not enriched by the loss of breathed and rolled sounds, nor is it invigorated by the diphthonging of nearly every long vowel, nor beautified by the frequent occurrence of a vowel "huilk," as a Scots observer remarked three centuries ago, "is not far unlike the sheepes bae." If Cockney or standard Southern is open to objection on these grounds, as both of them are, they may lawfully be resisted. But resistance, if it is to succeed, must be organised and rational. Effort spent in promiscuous invective is likely to prove misdirected; while there is small sense in attacking particular sounds for their 'ugliness' in certain connections when we gladly tolerate them in others; in shuddering, for instance, at a **'lɔin əv railwai'** when our aesthetic sense remains quite undisturbed by a **'fain lɔin əv mʌtn'**.

The only effectual methods of control Mr. Daniel Jones has himself taught us. They are first, systematic instruction in pronunciation through phonetics; secondly, the adoption, for every-day use, of a rational orthography. I should like specially to invite Mr. Corley's co-operation in the application of the second of these methods. He is concerned for breathed *w*'s and some sort of *r* value; so am I. The Simplified Spelling Society can help us, as nothing else can. If simplified spelling prevails, as of course it will, people will not only learn to spell as they ought to pronounce, but they will also learn to pronounce as they spell, and *wh* and *r*, final and before consonants, since they are recognised in the spelling, will be restored to English speech.

MARK HUNTER.

THE ENGLISH IN IRELAND AND THE GERMANS IN POSEN.

PROBABLY many may have noticed a significant paragraph in the daily papers stating that the German Government had been defeated in a vote on their Polish policy in the province of Posen. This paragraph together with an article of the usual type by the Rev. Thomas C. Hammond on *The Religious Question in Ireland* in the February number of *The Nineteenth Century* has suggested that a brief comparison between the policy of Germany in Posen and the Polish districts and the policy of England in Ireland might not be without interest for Indian readers.

What the Irish question is to England the Slav question is to Germany. Posen is the German Ireland; and the city of Posen, the capital of the province of that name, bears the same relation *exceptis excipiendis* to Germany as Belfast does to England.

The province of Posen is in the extreme east of Germany, bordering on the Russian frontier. It has an area of some 11,178 square miles and a population of about 1,190,000. It formed part of the old kingdom of Poland. The capital of the province is the city of Posen, with a population of 137,000 people, of whom about ten thousand are Jews, and of the remainder about half are Germans and half Poles.

The province of Posen has been in the possession of Prussia for less than one hundred and fifty years, while the English have been in Ireland, or at least in some part of it, for over seven hundred years. The policy of both powers during the greater part of their respective periods of rule has been one of repression of nationality. England has relinquished this policy in Ireland but Germany has continued it up to the present time in Posen. The defeat of the German Government on their Polish policy may mark the initiation of a more liberal regime for the German Poles.

The hereditary feud between German and Slav is almost as old as the feud between Saxon and Celt. The war of the English inhabitants of the 'Pale' in Ireland against the 'wild

Irish' may be paralleled by the wars of the Teutonic Knights and the Knights of the Sword in East Prussia and Poland. In each case the national differences have been exacerbated from the sixteenth century onwards by the introduction of religious rancour. The Poles and Irish are Catholic nations, while Prussia and England are Protestant. In Poland, as in Ireland, the Catholic Church has championed the national aspirations and the bishops of the church have been protagonists in the cause of 'oppressed nationality.' In Polish Prussia the archbishops of Gnesen were regarded by the Poles as the successors of the kings of Poland; I say were, for, owing to a dead-lock not altogether unacceptable to the German authorities, the archbishopric of Gnesen has been vacant for several years. The Government is determined to appoint a German, while the Polish chapter and the Roman authorities are just as determined to appoint a Pole to the vacant see.

The Polish Question is even more serious for Germany than the Irish Question is for England. Thanks to the changed attitude of English statesmen to Irish national aspirations, a new era of friendly relations has begun in Ireland, which not even the irreconcilable attitude of some of the Ulster Unionist Party can destroy. A hostile Ireland would doubtless be a menace to the security of England in time of war, but an unreconciled Ireland could in no case be such a formidable danger to England as the enmity of the Poles to Germany, surrounded as she is by the Slavs on her eastern and southeastern frontiers, by the by no means friendly Latins on the west, and by the Danes, who have no reason to love Prussia, on her northern border. Moreover, the Celtic race in Ireland is decreasing in numbers, while the Slavs are increasing at an even faster rate than the Germans. In one large tenement house in Posen, and this is not an isolated instance, we were told that there were twenty families and two hundred and forty children, which works out at an average of twelve children to each family—a prolificacy only equalled by the negro in the Southern States of America. Germany is being pressed by the Poles on her eastern and south-eastern frontiers, while the Czechs and other Slav races are making their influence felt at the expense of the Germans in Bohemia and the various provinces of the Austrian empire.

The Slav problem has exercised much of the best thought of German statesmen for the past hundred years. Like the English in Ireland, Germany has tried the policy of plantations. In the earlier part of the nineteenth century colonists were brought from the southwest of Germany and settled in the Polish provinces. But, as in the earlier days in Ireland, it was found that the influences of environment were too strong for the new colonists. Like the Poles these colonists were Catholics and the result was that, instead of the immigrants Germanizing the Poles, the German Catholics became in many instances more Polish than the Poles themselves. To-day one may see signs of this in German names with Polish suffixes over the shops in the streets of Posen. In more recent times, greater care has been exercised in the choice of colonists. The German Government of Bismarck and his successors bought up all the Polish estates which came into the market and portioned them out among good German Protestants. This policy met with some success until the patriotic feelings of the Poles were aroused. Now, most of these estates are sold by private treaty to Poles. Like the Irish landlords, most of the Polish landowners are absentees, living at Paris or Vienna and managing their estates by means of agents.

Since the Franco-Prussian war Germany has been making a determined effort to destroy the last vestiges of Polish nationality and to make Posen in fact as well as in name an integral part of Germany. In addition to the colonising scheme every effort has been made in other directions to propagate German culture among the Poles. The German educational system has been introduced in all its thoroughness into Posen. This was a necessary and salutary reform; for the Poles like the Irish are often poor and ignorant, though like the Celts they are possessed of a naturally quick intelligence. A strong effort was made to substitute German for Polish in the schools, which met with determined and successful opposition. Within the last decade a University College has been established in the city of Posen—Die Königliche Akademie (The Royal Academy)—equipped with a large staff of professors and faculties of Arts, Law and Science. Hitherto this College has not been successful in reaching the Poles, though the Germans of Posen have availed themselves of the great educational advantage placed by it

within their reach. In the spheres of agriculture and technical instruction a similar work to that done in Ireland by Sir Horace Plunket and The Right Hon. T. W. Russell and the Department of Agriculture and Technical Instruction is being done by the Government in Posen. Co-operative banks and technical schools have been established, and every incentive is offered to the people to adopt improved methods of agriculture. Bismarck and his followers have pursued a Straffordian policy of 'thorough' in Posen, but with scarcely more success than King Charles' minister in Ireland.

The city of Posen, which we have already compared with Belfast, is the centre of German influence in the province, and has all the marks—in its newer quarters—of a modern German city. It is one of the strongest fortresses in eastern Europe, and a division of the German army is always stationed in the neighbourhood. Since the older obsolete fortifications were removed a few years ago, the city has been expanding rapidly. Many fine public buildings—a new theatre, new post-office, colonisation offices, and the Royal Academy—have been built within the last few years; but most imposing of all is the new palace for the Emperor which dominates the city. Strange to say, all these signs of the paternal interest of the Fatherland in their welfare have done no more to satisfy Polish aspirations than the former somewhat patronizing attitude of the English did in the case of Ireland. Doubtless Herr Delbrück and German publicists of the school of Bismarck and Treitschke would deny that there could be any comparison between the two cases. But the result of Prussia's policy of 'thorough' has been to alienate the Poles more than ever. The bitterness which exists between Pole and German is much more intense than that between an Ulster Orangeman and a Dublin Roman Catholic. Things have often been and are at present bad enough in Belfast; but in the city of Posen a regular system of trade boycott has been established with German and Polish Unions (Deutsche Verein und Polnische Verein.) Germans patronise German shops and Poles do business with Polish firms. There is comparatively little society intercourse between Poles and Germans. The very cafés show the cleavage. The German Protestants of Posen are ultra-German. All the most salient features of the German character are accentuated

in the provincial capital, just as the typical Belfast man shows something more than the ordinary amount of the 'Dissidence of Dissent and Protestantism of the Protestant Religion.' The Sassenach among the Celts is like the Deutscher among the Poles—a stranger in a strange land, incapable of understanding and hopelessly misunderstood by the alien race among whom it is his lot to live.

What will the future be? The answer is difficult in Ireland; it is more difficult in German Poland. The past fifteen years have seen a great rapprochement between Catholic and Protestant in Ireland. Many Irishmen of both religions have cast aside their differences and are working together for the common good of Ireland. Ulster is naturally afraid—to use a mild term—of Home Rule. But we think that even the present unrest, though it may impede for a time, will not seriously interfere with the future spiritual and material prosperity of Ireland. The old divisions of Catholic and Protestant are no longer applicable to the new grouping of parties in Ireland. There are signs that the political power of the Catholic Church is weakening. The new Universities are sending forth educated men, who will not be docile to priestly admonitions and guidance in matters intellectual. A feeling of hopefulness and confidence in the future is beginning to pervade Celtic Ireland.

In Posen, so far as we can see, this day is still distant. The animosities of Pole and Prussian are as great as ever. Germany cannot trust her Polish subjects in the way in which England can trust Ireland. The war in the Balkans will assuredly resuscitate all the dreams and aspirations of Pan-Slavism, and arouse the latent patriotism of the Poles. The Slavs have not yet had their day. It seems to us by no means unlikely that Germany may have some time to fight for her very existence. A renaissance has begun among the Slavs. They possess many and great qualities. They have already shown the capabilities of their race in the domains of music, literature, and war. What they lack is the political sense; they need a great statesman, who will bring some unity into the congeries of Slav states, which are at present being governed or dominated by Austro-Hungary and Germany. This day still seems remote, but the struggle of the Balkan Alliance against Turkey is prophetic of a still greater struggle, which

seems likely to occur unless Germany abandons her policy of repression and initiates a policy of conciliation with her Polish subjects and their near relatives.

S. J. CRAWFORD.

NOTES OF THE MONTH.

A RECENT number of the *Theosophist* contains a sketch of the life of Helena Petrovna Blavatsky by Madame Pissareff. One of the peculiarities of Madame Blavatsky mentioned in it throws an interesting light upon past controversies. "Sometimes," says a niece of H. P. B., "we laughed ourselves into hysterics listening to her interviews with London reporters. Mother often reproached her: 'Why do you invent all this?' 'Ah well they are poor chaps; let them earn something!' Sometimes she would tell impossible stories even to her Theosophical friends, just to make them laugh. We did laugh then—but with some people, out of the dullness which does not understand a joke, there came a lot of misunderstanding and unpleasantness and not only unpleasantness. It is very likely that some of those who were affected by her jokes went over into her enemies' camp." It is not surprising that Madame Pissareff writes in another part of her article: "Her uniqueness went so far that even her nearest and dearest felt puzzled and mistrustful." To this last statement Mrs. Besant, however, adds the interesting note "Puzzled, yes; mistrustful, never." We wonder whether, after all, the famous "phenomena" were merely "jokes" perpetrated by Madame Blavatsky at the expense of her Theosophical friends.

THE Resolution of the Government of India on education published at Delhi on the 21st of February is one of supreme importance. It exhibits a consciousness of the magnitude of the task, and of the sacredness of the responsibility resting on the Government to extend education and to improve its quality. The keynote of the Resolution is the striking utterance of His Most Gracious Imperial Majesty, the King-Emperor, in replying to the address of the Calcutta University on the 6th January, 1912. "It is my wish that there may be spread over the land a network of schools and colleges from which will go forth loyal and manly and useful citizens, able to hold their own in industries and agriculture and all the vocations in life, and it is my wish, too, that the homes of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge with all that follows in its train, a higher level of thought, of comfort, and of health. It is through

education that my wish will be fulfilled, and the cause of education in India will ever be very close to my heart."

His Majesty's sympathetic utterance is reflected in the manifest desire of the Government of India to extend and improve education among every class of the community, but particularly in the field of primary education.

IT will be within the recollection of readers of this Magazine that we have strenuously opposed what seemed to be the declared policy of the Government of Madras, to plant a Government model secondary school in every district. We did so amongst other reasons on the ground that this policy was in direct contravention of the policy of the Government as repeatedly announced. The Missionary Council on Aided Education on more than one occasion asked the Government whether they still adhered to the policy so emphatically laid down in the recommendations of the Education Commission of 1882-3 and confirmed in subsequent Resolutions. We rejoice, therefore, that an emphatic answer in the affirmative is given in the Resolution now published.

"The policy of Government is to rely as far as possible on private enterprise in secondary education. This policy laid down in the dispatch of 1854 was restated and amplified by the Education Commission of 1882, which, while doubtful as to how far the process of withdrawal on the part of Government should be carried, agreed that whatever degree of withdrawal from the provision of education might be found advisable there should be no relaxation of indirect but efficient control by the State. The admixture of private management and State control was again emphasised in the Resolution of 1904. To this policy the Government of India adhere. It is dictated not by any belief in the inherent superiority of private over State management but by preference for an established system, and above all by the necessity of concentrating the direct energies of the State and the bulk of its available resources upon the improvement and expansion of elementary education. The policy may be summarised as the encouragement of privately-managed schools under suitable bodies, maintained in efficiency by Government inspection, recognition, and control and by the aid of Government funds."

We do not share with the Government the belief that there is no inherent superiority in private over State management. On the contrary we believe that privately managed schools give an opportunity for the imparting of moral and religious education which is of necessity denied to Government institutions. The important point, however, is the reiteration of the now well-established policy of the Government.

WE cannot, however, read the statement in the Government's policy with regard to secondary education without misgiving:

"Subject to the necessities of variation in deference to local condi-

tions, the policy of the Government of India in regard to secondary English schools is (1) to improve the few existing Government schools by (*a*) employing only graduates or trained teachers ; (*b*) introducing a graded service for teachers of English with a minimum salary of Rs. 40 per month and a maximum salary of Rs. 400 a month ; (*c*) providing proper hostel accommodation ; (*d*) introducing a school course complete in itself with a staff sufficient to teach what may be called the modern side with special attention to the development of a historical and a geographical sense ; (*e*) introducing manual training and improving science teaching. (2) To increase largely the grants-in-aid in order that aided institutions may keep pace with the improvements in Government schools on the above mentioned lines, and to encourage the establishment of new aided institutions where necessary. (3) To multiply and improve training Colleges, so that trained teachers may be available for public and private institutions, (4) To found Government schools in such localities as may, on a survey of local conditions and with due regard to economy of educational effort and expense, be proved to require them."

We find here four objects kept in view. With the second and third of these objects we are in entire sympathy. The first however proclaims the maximum salary in a Government school to be Rs. 400 a month. How, we ask, can privately managed schools even with Government aid "keep pace" with Government institutions if salaries so lavish are contemplated ? We strongly advocate an increase in the salaries of teachers. But this increase must have some proportion to the funds available. How aided institutions are to find salaries even approximating to this ideal we fail to see. But the greatest departure from the older policy is found in the fourth object. The recognised policy of the Government of India was the gradual withdrawal of the Government from the direct management of secondary schools. The present policy is "to found Government schools in such localities as may on a survey of local conditions and with due regard to economy of educational effort and expense be proved to require them." This *may* prove innocuous, but it leaves the door open to the gradual introduction of the system of education which we have so long resisted. What action the Government of Madras will now take remains to be seen. We trust, however, that they will not ignore the protests that were urged so vigorously against their former proposals regarding model schools.

ON the future of our University system the remarks are full of interest and encouragement. They indicate that the present system of affiliating Colleges over a wide area requires reconsideration, and they point to the possibility of more closely federated institutions within a narrower area, to, in short, residential universities of the Cambridge

and Oxford type. The realisation of this ideal is probably far distant, but it is an ideal to be kept in view in all future developments. The following extract shows the attitude of the Government:—

"At present there are only five Indian universities for 185 arts and professional colleges in British India, besides several institutions in Native States. The day is probably far distant when India will be able to dispense altogether with the affiliating university. But it is necessary to restrict the area over which the affiliating universities have control, securing in the first instance a separate university for each of the leading provinces in India and, secondly, to create new local teaching and residential universities within each of the provinces in harmony with the best modern opinion as to the right road to educational efficiency. The Government of India have decided to found a teaching and residential university at Dacca, and they are prepared to sanction under certain conditions the establishment of similar universities at Aligarh and Benares and elsewhere as occasion may demand. They also contemplate the establishment of universities at Rangoon, Patna and Nagpur. It may be possible hereafter to sanction the conversion into local teaching universities, with power to confer degrees upon their own students, of those colleges which have shown the capacity to attract students from a distance and have attained the requisite standard of efficiency. Only by experiment will it be found out what type or types of universities are best suited to the different parts of India."

MADRAS may justifiably congratulate itself in leading the way in the matter of the School Final or Leaving Certificate Examination. The following remarks seem largely prompted by the scheme that already exists in this Presidency. The scheme is not without its drawbacks, but unquestionably it will be admitted that it has stimulated teacher and pupil alike.

"The principal objects of the School Final Examination, are adaptability to the courses of study, and avoidance of cram in those Provinces in which a School Final Examination or School Leaving Certificate has not been introduced. The Government of India desire that it should be instituted as soon as practicable. They suggest for the consideration of Local Governments and Administrations further developments of the system in regard to the character of the tests by which certificates are granted at the end of the school course. Before proceeding further, however, they re-state and emphasise the three principles laid down by the Indian Universities Commission in paragraph 170 of their Report: (1) The conduct of a School Final or other school examination should be regarded as altogether outside the functions of a University. (2) It would be of great benefit to the Universities if the Government would direct that the Matriculation examination should not be accepted as a preliminary or full test for any post in Government service. In cases where Matriculation examination qualifies for admission to

a professional examination, the School Final Examination should be substituted for it. (3) It would be advantageous if the School Final Examination, could in the case of those boys who propose to follow a University career be made a sufficient test of fitness to enter the University. Failing this, the best arrangement would appear to be that the Matriculation candidate should pass in certain subjects in the School Final Examination and be examined by the University with regard to any further requirements that may be deemed necessary.

"The value of external examination cannot be overlooked. It sets before the teacher a definite aim, and it maintains a standard, but the definite aim often unduly overshadows instruction, and the standard is necessarily narrow, and in view of the large numbers that have to be examined must confine itself to mere examination, achievement without reward to mental development or general growth of character. On the other hand the drawbacks of external examinations are becoming more generally apparent, and attention was prominently drawn to them in the report of the Consultation Committee on examinations in secondary schools in English. They fail especially in India, in that they eliminate the inspection and teaching staff as factors in the system; that they impose all responsibility upon a body acquainted but little (if at all) with the school examined; that they rely upon written papers, which afford no searching test of intellect, no test at all of character, or general ability, and that they encourage cram.

"A combination of external and internal examinations is required. The Government of India consider that in the case of a school recognised as qualified to present candidates for a School Leaving Certificate a record should be kept of the progress and conduct of each pupil in the highest classes of the school, and that the Inspector should enter his remarks upon these records at his visits, and thus obtain some acquaintance with the career of each candidate. During the two or three years before examination these records, together with the marks obtained by pupils at school tests would be valuable, and would supplement a test conducted partly through written papers on the more importants subjects of instruction, but also orally and with regard to the pupils' past career. The oral examination would be conducted by the Inspector in consultation with the members of the staff. A large increase in the superior inspecting staff would be required to work a system of this kind, and safeguards would be necessary to protect teachers from undue influences. The Government of India are prepared to assist with such grants as they may be able to afford the introduction of any such system which may be locally practicable."

ONE of the most encouraging paragraphs in the Resolution is that dealing with the necessity for an improvement in the remuneration of teachers. The importance of the school for the future of India is so incalculably great that every inducement should be given to secure for the teaching profession the very best of the young men passing through our colleges. It cannot be said that these have been secured in the

past. It is easy to exaggerate this. We have heard it stated that only inferior students find their way into this profession. This is utterly untrue. Not a few of the best year by year enter the Teachers' College. But it is true that the great majority who have sufficient means for a more expensive course betake themselves to the study of law. Now education can never become a highly remunerative profession, but there is no reason why it should not be sufficiently remunerative to induce a large number of the better type of students to find in it an attractive career. Wealth is not the only goal of life. The school affords a magnificent opportunity for young men who are inspired with high ideals. There is no finer field for influence on character. We should rejoice therefore to see an ever increasing number of the best of our young men drawn into this sphere of service. The remarks on this subject in the Resolution are worthy of note:

"The Government of India have for some time had under consideration the improvements of the pay and prospects of the Educational Services, Indian, Provincial and Subordinate. They had drawn up proposals in regard to the first two services, and approved some schemes forwarded by Local Governments, in regard to the third when it was decided to appoint a Royal Commission on the Public Services of India. The Government of India recognise that improvement in the position of all the Educational Services is required so as to attract first class men in increasing numbers, and while leaving questions of reorganisation for the consideration of the Commission, are considering minor proposals for the improvement of the position of these services. They attach the greatest importance to the provision for the old age of teachers, either by Pension or Provident Fund. Teachers in Government institutions and in some areas teachers in schools managed by local bodies are eligible for these privileges. But it is necessary to extend the provision in the case of Board and Municipal servants, and still more in the cases of teachers of privately managed schools for the great majority of whom no such system exists. It is not possible to have a healthy moral atmosphere in any schools, primary or secondary, or at any College when the teacher is discontented and anxious about the future. The Governor-General in Council desires that due provision for teachers in their old age should be made with the least possible delay. Local Governments have already been addressed upon this subject."

LITERARY NOTICES AND NOTES.

Studies in the Gospel of St. John. By Annie H. Small, Student Christian Movement, London, Price 1*s.* 6*d.*, paper, 2*s.* 6*d.* cloth.

If one is not a seeker who approaches this Gospel reverently and expectantly, then the assistance which Miss Small's book affords will not much avail. Not to all descriptions of seekers, however, will this book appeal. The student whose interests are mainly theological and intellectual will be casually interested, but that is all. This is a book for devotional Bible study which will be gratefully received by those who study it in the quiet and undistracted moments of life, who have leisure to ponder as they read. There is much to ponder over here. The writer is a mystic and is thus provided with that spiritual equipment which the Gospel of Saint John so richly satisfies. But just for this reason there may be some who turn from it and say 'I have no patience with mystical vagaries; mystics are people of a special type of mind and of a type with which I have not much in common.' That is a thought which ought to be left to the Middle Ages. They are few who do not in their hearts yearn for that contact with the Living Presence of God which is the central object of the mystic's endeavour. And this mystical experience is the heritage of every Christian to be enjoyed or to be neglected. One of the main obstacles to our initiation is the careless assumption that it is not for us.

The difference between a mystic's exegesis and that of a non-mystic is that in the writing of the mystic you are brought again and again to the edge, as it were, of the merely intellectual plane and must then follow the author into the region of devotional experience or lose the thread. In the writing of the non-mystic you remain on the same level throughout. The mystical effect, however, may be produced by one who has not attained any real experience. Such writers may learn the intellectual plane without attaining any other and float at random in the inane, the region of the sentimentalist. You cannot verify mystical experience except by the same experience.

Now in her study of the Fourth Gospel, Miss Small makes one feel the edge of the merely intellectual. She takes us perhaps as near as writing can to the point where devotional experience must continue the progress which has been made by thought. The suggestion that there is something more than intellectual experience is one vital to really devotional writing but not always to be found in devotional works.

Devotional writing again is exposed to the great danger of extravagance. It is difficult in recording a spiritual impression to avoid

exaggeration. To the writer it seems that Miss Small has, to a remarkable extent, avoided this danger also.

What has been said, however, may convey the impression that there is a little real exegesis to be found in these studies. Such an impression is misleading, for the book is full of striking flashes of imagination which light up passages of the text or give distinctness and colour to many a scene and life and verisimilitude to the figures. Even though in some instances the presentation may not be the one which the reader is predisposed towards, as he pauses to examine, a greater definiteness for one impression or another is secured and the artist's purpose is thus in some real degree achieved.

The book is written simply. It demands little but earnestness from the reader and it is richly provided with quotations from prayers, hymns and other writings which are like blossoms culled from many different gardens and so valuable as almost to endanger the distinction between the jewel and its setting.

Miss Small's book is specially noteworthy as conveying an impression of our Lord in which Western conceptions are not prominent and therefore it is likely to appeal the more effectively to the Indian reader.

The Call of India by the Rev. Edgar W. Thompson, M.A., London. The Wesleyan Methodist Missionary Society, 1912.

We have nothing but commendation to give to Mr. Thompson's book. It is written with all the author's ease of style and fulness of knowledge. It is in the first instance intended to be an educative sketch of the labours of the Wesleyan Missionary Society in India for the benefit of Wesleyan Methodist readers, but it will appeal to a much wider circle.

The first three chapters are preliminary and contain in brief a comprehensive account of a century of Britain's work in India and a survey of the chief varieties of Hinduism and its main defects. The remaining chapters deal with the various forms of mission work among the different types and classes of Indian society. We commend in particular his valuable study of Hinduism. Mr. Thompson has woven into it the results of much reading and deep thought.

If we have a criticism to make it is that the writer has not sufficiently magnified the wisdom and foresight of the Wesleyan Mission in entering into union with the United Free Church of Scotland and the C. M. S. in the support of the Madras Christian College, thus anticipating the counsel of the Edinburgh Conference by thirty-five years. The fact is noted, but the significance might well have been emphasised.

Copies of the book may be had at the C. L. S. Book Depot, Mysore at Rs 1-8.

An Anglo-Indian Poet, John Leyden. By P. Seshadri, M.A., Madras, Higginbotham & Co.

A special interest attaches to this little volume in its being local in every sense—in the author, the editor and the publisher. John Leyden, best known to us perhaps as the intimate friend of Sir Walter Scott, became a surgeon under the East India Company, and held his first appointment in the General Hospital, Madras. From there he went to Mysore as physician to the commissioners who surveyed that province after its conquest. From Mysore he passed to Penang, then back to Bengal, and finally with Lord Minto to Java, where he died. During these wanderings he interested himself in Oriental languages, and had his life been spared would doubtless have advanced our knowledge of eastern thought. Though absorbed in administrative duties he never lost the spark of divine fire, and he has left behind him not a few poems that are worthy of being dragged from the obscurity into which they have fallen. We congratulate Mr. Seshadri on the happy thought that prompted this pious act, and not less on the excellent introduction with which he has prefaced the poems. Mr. Sheshadri has not been content with a simple historical sketch of the author, but has given to us a valuable critical estimate of his poetic powers. A word of praise is due to Messrs. Higginbotham & Co., for the get-up of the volume.

Poems of William Allingham. Selected and arranged by Helen Allingham, London. Macmillan & Co.

This is a charming little collection of William Allingham's poems prepared for the Golden Treasury Series. There are now if we mistake not about seventy volumes in this excellent series, and the present addition is not the least valuable. Allingham's best work is probably found in his lyrics, which are often marked by graceful melody, and the present volume gives many old favourites, such as his "Adieu to Belashanny."

Outlines of Islam by the Rev. Canon Sell, D.D., Christian Literature Society, Madras.

In the *Outlines of Islam,* published by the C. L. S. in the Islam Series, Canon Sell has achieved a considerable success in a difficult task. The book has been prepared for study classes, and that combination of condensation and lucidity which is demanded in such text-books presents peculiar difficulties to the compiler, the greater perhaps to one who is so thoroughly conversant with the details of his subject as Dr. Sell. To know where the skeleton may be safely left bare, and where it must be clothed in order that its parts may be identified and their relations recognized by the novice with sufficient clearness to suggest

the living body, and to prompt its study also, calls for the exercise of a fine discretion. Canon Sell seems to possess that quality and to have exercised it so that this little book is much nearer the ideal study class text-book than many we have read. The references in the foot-notes and the bibliography at the end are most helpful.

The announcement that the C. L. S. books will be found much cheaper than most of the others would have gained point if the prices of the books had been given. This is worth doing where students in Missionary study classes are concerned, with not a few of whom the choice of a book may depend quite as much on its price as on its value to their further study of the subject.

We should like also to see in the next edition a good index. These are perhaps trifles, though not unimportant. They are not enough to detract from a hearty commendation of the book to those for whose instruction it has been prepared.

Hampered though it is for funds, the C. L. S. continues its efforts to supply cheap and helpful literature in the vernaculars. We have received Telugu editions of *To the Lions*, a thrilling account of persecution in the Early Church; the story of *Shadrach, Meshach and Abednego* is interestingly told in verse with sufficient connecting matter in prose to make the book a most useful help to catechists and other Christian teachers in the villages; *Idols of the Earth* is a well illustrated account of idolatry, ancient and modern, with special reference to India's idols, and in a small compass contains much to help the Christian preacher in exposing the foolishness of image worship and the evils resulting from it. *Pictures and Stories of Wild Beasts* while emphasizing in its fearsome anecdotes their wildness, conveys a good deal of instruction concerning them and their habits. *Picture Stories of Noble Women*, though it would have been improved if some examples had been taken from the East instead of all being from the West, brings us under the influence of gentle and heroic personalities whose services to their day and generation were prompted and inspired by a right view of woman's place in life.

Unfortunately the above contain more printer's errors than we expect to find in the excellent work the C. L. S. has taught us to look for. This is not the place for any detailed criticism of the Telugu of these books. On the whole the style is good, though here and there the hand of the translator is too apparent and the use of Hindustani or other foreign words unnecessary.

Achievements of Chemical Science by J. C. Philip, M.A., D.SC.; PH.D. 1s. 6d. (Macmillan.)

This little book is the latest in the publishers' series of 'Readable Books in Natural Knowledge.' In it the objects of the series, namely,

'to exalt the scientific spirit which leads men to devote their lives to the advancement of natural knowledge and to shew how the human race eventually reaps the benefit of such research,' are worthily maintained.

Of laboratory guides, scientific text books, and works of reference there is no end in these days. All such have their distinct value and place in scientific educational work, but this series provides most successfully books intended to promote interest in science.

Mr. Philip in his work simply, lucidly, and with a distinct charm carries the reader along with him from his accounts of the pioneer work of Priestly and Cavendish right on to his descriptions of pure and applied chemistry at the present day. Not the least interesting of his chapters is the one dealing with 'The Interest of the Insignificant.' How many people know that a small addition of carbon to iron makes a great difference in the physical properties of that metal or that 1 per cent of ceria is required to be added to the thoria of the incandescent gas mantle in order to give the greatest brilliancy? How many more have ever heard of the 'ultramicroscope?"

Beautifully printed, copiously illustrated, admirably written, and thoroughly accurate and up to date, this little work keeps up the high level of excellence of the series to which it belongs.

The Story of the Cambridge Baptists and the Struggle for Religious Liberty, by Bernard Nutter, M.A. W. Heffer and Sons, Ltd., Cambridge: 1912.

Mr. Nutter's interesting book is really a good deal more than the story of the Cambridge Baptists, for it treats to a considerable extent also of the history of the Congregationalists and of the other Non-conformists in Cambridge. The eastern counties of England have the honour of having produced a type of character which has shown independence of thought both in religious and political matters and hence we find that in them the Lollard and the Puritan movements found many followers. Both of these movements attracted to them men who were in earnest about religion; and however much we may regret the extremes into which earnestness at times carried men every student of history knows that the religious life of England to-day would be vastly poorer had not the Puritans fought and suffered.

Mr. Nutter sketches the growth of Separatism and the part Cambridge men played in it, and it was from the Separatists of the 16th and the Puritans of the 17th centuries that the Baptists gradually emerged as a separate denomination. In the 17th century Cambridge was a stronghold of the Puritans, and not a few distinguished men were

driven out of the church on St. Bartholomew's Day, 1662, by the Act of Uniformity. The passing of that Act, as Mr. Nutter says, "marks the birth of Non-conformity as we know it to-day." "For the first time the Church found herself confronted not by scattered bands of sectaries, but by organised dissent." By the persecuting statutes popularly known as "Clarendon's Code" every effort was made to crush Non-conformity, but the attempt was vain, and the Revolution of 1688 brought the persecuted Dissenters a modified measure of relief. The most distinguished Baptist who suffered from the persecutions of the Restoration period was John Bunyan. Though a Bedfordshire man, Bunyan was often in Cambridgeshire, and when in 1672 Charles II's Declaration of Indulgence permitted Dissenters once again to preach, he took out licences for services at Gamlingay.

A considerable part of Mr. Nutter's story is occupied with Mr, Robert Robinson, Baptist Minister at Cambridge from 1761 to 1791, who was a very remarkable man, and in many ways was ahead of his age. His ability as a theologian was recognised far beyond the limits of his own church. Another remarkable man who was pastor to the Cambrige church for some time was the great preacher Robert Hall. The most famous Baptist of modern times, Charles Spurgeon, though a native of Essex, began his great career as a preacher in the little Cambridgeshire village of Waterbeach.

It is almost difficult to believe in the twentieth century how slow the growth of toleration was in England. The Toleration Act did not remove the civil disabilities of the Dissenters, and even after the repeal of the Test Act in 1829 the principle of religious equality was not accepted. It was not till 1871, and only after a hard struggle, that the Universities were thrown open to Dissenters and it was enacted "that no person taking any academical degrees—other than degrees in divinity —or holding academic or collegiate offices, be required to subscribe any formulary of faith." Even yet Divinity degrees and professorships are closed to Non-conformists at Oxford.

Mr. Nutter's book is, as he calls it, a "story" for he does not attempt a detailed history, but in a pleasantly discursive manner narrates incidents and gives extracts which reveal something of the life, the manners, and customs, and above all the religious ideas and experiences of the people of whom he writes. Some of the anecdotes he records are distinctly amusing, as for example Robert Hall's reply to a sanctimonious youth who was bewailing the hardness of his heart. "Well, thy head is soft enough." The same eloquent divine made a somewhat severe remark to a youth who, wishing to enter the ministry, said "You know, sir, I must not hide my talent in a napkin." Hall suggested "Then put it in a pocket handkerchief." Mr. Nutter is himself a

Baptist, and evidently the 250th anniversary of the passing of the Act of Uniformity has suggested to him the "pious" duty of commemorating the men of whom he is a loyal follower. There is nothing ambitious about his work, but he has certainly succeeded in producing a book which cannot fail to interest its readers in the story of the religious denomination to which its author belongs.

English History Source Books, edited by S. E. Winbolt, M.A., and Kenneth Bell, M.A., *War and Misrule* (1307-1399) selected by A. Audrey Locke. *Puritanism and Liberty* (1603-1660) compiled by Kenneth Bell. *England and Napoleon* (1801-1815) compiled by S. E. Winbolt. G. Bell and Sons: London: 1912. Price one shilling net per volume.

We have received three more volumes of the excellent series of *English History Source Books* published by Messrs. Bell and Sons. The selections are of a varied character and have evidently been made with care. These new volumes are as well adapted for the purpose for which they are intended as the one we noticed in a previous issue of the Magazine.

LITERARY NOTES.

AN important contribution to anthropology is *The Pagan Tribes of Borneo*, published in two volumes by Macmillan. It is the joint work of Dr. Charles Hose and Mr. William McDougall—the former an administrator with over twenty years' experience in the service of the Rajah of Sarawak, the latter a distinguished psychologist who has spent many months on anthropological work in Borneo itself. As might be expected, the book throws light on the ethnology, religion, and customs of the people; and the wealth of illustrations will make it attractive to the ordinary reader.

THE popular series of the *Heroes of the Nations*, published by Putnam's Sons, now includes a volume on Canute the Great, which should be useful to students of English and European history, the more so as it embraces a general survey of Scandinavian history down to the time of its hero.

TWO prominent Egyptologists have been contributing to the study of Egyptian religion—Dr. Wallis Budge in a book on *The Greenfield Papyrus*, an important manuscript comprising the "Book of the Dead" and minor works of a funerary character, and Professor Breasted in *The Development of Religion and Thought in Ancient Egypt*. The long un-

broken history of Egyptian religion, extending to millenniums, makes it peculiarly valuable for the student of comparative religion.

IN a contribution to the collection of essays with which Dr. Westermarck was honoured on his fiftieth birthday, Dr. Rivers shows the time-honoured assumption that once the savage has got hold of a good thing he will stick to it to be open to serious question. He gives three salient examples of useful things—the bow and arrow, the canoe, and the art of pottery—which "can be proved to have passed utterly "out of use in cultural areas where not only were they formerly understood and appreciated, but, as far as we can see, are still needed." The paper is entitled *The Disappearance of Useful Arts.*

ANOTHER important contribution to the literature of the American republics(other than the U.S.A.) is *Latin America: Its Rise and Progress,* recently published in a translation by Fisher Unwin. It is written by a Peruvian diplomatist of ability and distinction, M. F. Garcia Calderon, and deals with the origin and history of Latin America, the wars of liberation, and the subsequent history of the respective states. Their relations with the powers of Europe, with the U.S.A., and with each other, the influx of Europeans (especially of Germans), the application and value of the "Monroe Doctrine," are some of the subjects dealt with in a book of remarkable scope and power.

THE Cambridge University Press announces its intention of publishing a History of India, from the earliest times to the present day, on the same general plan as the now completed Cambridge Modern History and the Mediaeval History at present in course of publication. Two volumes each will be devoted to the three main periods—Ancient, Muhammadan, and British India—under the general editorship of Prof. E. J. Rapson, Lt.-Col. T. Wolseley Haig, and Sir Theodore Morison, respectively. It is to be hoped that the Press will see its way, when this project is completed, to crown its services to the cause of historical studies by the publication of a similarly comprehensive history of antiquity. An interesting feature of the Indian History is a generous gift by Sir Dorab Tata to enable the Press to furnish it with a richer equipment of maps and illustrations than would be possible on a strictly commercial basis.

MACMILLAN AND CO. announce in their February list two sets of Gifford Lectures, those of Dr. J. G. Frazer, given at Glasgow in 1911-12, and now published with the title, *The Belief in Immortality and the Worship of the Dead,* and Dr. Bosanquet's Edinburgh lectures of last year, entitled *The Value and Destiny of the Individual.*

A VOLUME published by Longmans, on *The Church and Religious Unity*, is not without suggestiveness for the Indian Christian Church in its present situation. It is written by Father Kelly, a High Churchman whom the valuable experience of association with Christians of other affiliations, notably in the work of the Student Christian Movement, has led to considerable modifications of traditional High Church views.

OXFORD has produced more than one notable volume of essays on theology and religion, of which *Essays and Reviews* was perhaps the most famous. The latest is entitled *Foundations*, and in spite of defects which may be readily acknowledged it is likely to win a place as a courageous and stimulating contribution to Christian apologetics. The outstanding papers, by the consensus of the reviewers, are written by Mr. Neville Talbot, by the Headmaster of Repton (Mr. William Temple), and by Mr. Streeter, who may be designated the editor of the volume. We have not space to enlarge on the individual essays, but must be content to name their subjects. Mr. Talbot writes on 'The Modern Situation,' Mr. Temple (further distinguished as the son of Archbishop Temple, the hero of *Essays and Reviews*) on 'The Divinity of Christ' and on 'The Church,' and Mr. Streeter on 'The Historic Christ.'

BOOKS RECEIVED.

From Macmillan & Co., the following :—

A First Book of Experimental Science by W. A. Whitton, M.Sc. 1s. 6d.
A First Book of Rural Science by J. J. Green, B. Sc., 1s. 6d.
Reform Arithmetic, Teacher's Books, and VII, 9d.

Tales from Grimm *Nursery Rhymes* *Little Red Riding Hood* *Poems of Child Life*	*The Children's Classics.* 2d. each.
Tales from Norseland, 6d. *Old English Tales*, 6d. *Old Greek Tales &c.*, 9d. *Scenes in Fairyland &c.*, 1s	*The Children's Story Books.*

These books are very attractively got up and the stories are well suited to develop the imagination of young children.

A Short History of English Literature by G. Saintsbury.

This is a re-publication in five parts of Professor Saintsbury's well-known work. Price 2s. each.

Part I. To the end of the Chaucerian Period.
„ II. XVth Century and Elizabethan Literature to the Death of Spenser.
„ III. Later Elizabethan and Jacobean Literature.
„ IV. The Augustan Ages.
„ V. The Triumph of Romance, Victorian Literature.

Introduction to Zoology by R. Lulham, B. Sc. Price 7*s*. 6*d*.

SCIENCE NOTES.

THE palæolithic human skull and mandible found in the Piltadown Common, Sussex, last November prove to be of exceptional interest as affording evidence of a different human type from any hitherto met with. Dr. A. S. Woodward, keeper of the Geological Department of the British Museum, states that the skull has the steep forehead of a modern man with scarcely any brow ridges and the only external appearance of antiquity is found in the occiput, which shows that in this early form the neck is shaped, not like that of a modern man, but more like that of an ape. The brain capacity is only about two-thirds of that of an ordinary modern man. The mandible is like that of a young chimpanzee but it still bears two molar teeth, which are human in shape. Dr. Woodward says that the skull is like that of a young chimpanzee, while those of the cavemen found on the continent have the low foreheads and prominent brow ridges of the full-grown chimpanzee. On the theory that the changes which took place in the shape of the skull in successive races of early men were similar to those which take place in the skull of an ape as it grows from youth to maturity, it would appear that the cavemen were a degenerate offshoot of early man which became extinct, while surviving man may have descended from a primitive source of which the Piltadown skull is the first evidence that has been discovered.

A SERIES of experiments on physical life after death has been carried out by Dr. Alexis Carrel of New York, who was awarded the Nobel Prize for medicine last year. In an account of his work communicated to the Academy of Medicine, Paris, he explained that the object of his experiments was to keep vital organs alive after their removal from the body. In a single mass he removed all the thoracic and abdominal organs of a cat and placed them in Ringer solution at a temperature of 38° C. Artificial respiration was effected by means of a rubber tube, and the stomach was supplied with food by similar means. Under these condi-

tions life was maintained in the organs for 10, 11, and in one case, for 13 hours after their removal from the body. The beating of the heart was strong and regular, and the digestive organs and lungs worked in a normal manner.

AN important advance in wireless telegraphy has been made by Dr. Goldschmidt, who has invented a means of generating high-frequency continuous waves which is free from the drawbacks of either Marconi's spark or Poulsen's arc. Dr. Goldschmidt's apparatus consists of an alternator which transmutes mechanical rotation directly into oscillating current at a frequency of 60,000 cycles per second, corresponding to a wave length of 16,000 feet. A demonstration of a small alternator, generating four kilowatts, was given some time ago, and large alternators generating 150 kilowatts, have been constructed and have successfully passed the test of being run at full load for many consecutive hours. It is stated that only the completion of the high masts and aerials which are now being erected, one in Europe and one in the United States, is necessary for a transatlantic test to be made.

IF the Goldschmidt alternator can do all that is claimed for it, long distance wireless telephony will also be possible. At present this is impracticable, because it has not been found possible to devise a microphone which could stand the heavy main current of the Marconi apparatus. In the Goldschmidt system the microphone would only have to carry the exciting current of the alternator, seven or eight kilowatts, instead of the main current. The signals could not be tapped, except by special receiving apparatus, as the tuning is capable of very accurate adjustment. Another result of this is that messages from different sources could be received simultaneously on the same aerial. Waves differing by only five per cent. would not interfere. At the same time, the system is such that, if desired, signals could be sent which could be read by stations fitted with ordinary detectors or telephones.

ANOTHER discovery which might well be made use of is that of Mr. Duddell, who found that when an electric arc, such as that of the arc lamp, is included in the oscillating circuit, continuous or undamped oscillations are produced. When the arc is enclosed in an atmosphere of hydrogen, Mr. Poulsen, a Danish scientist, discovered that the heat of the arc is dissipated so rapidly that a much greater current can be passed through it, and when, in addition to this, it is placed in a strong magnetic field the extent and frequency of the oscillations are

increased. Another Danish scientist, Mr. Pederson, has invented high-speed transmitting and receiving apparatus for wireless telegraphy. These discoveries taken together make it possible to send long-distance messages at high speed and with comparatively little expenditure of electrical energy and are already so used to some extent in both the British and the German navies.

RECENT PERIODICAL LITERATURE.

THE February number of the Contemporary Review is a very readable and, on the whole, an interesting number. Four of the articles deal with the war in Turkey and the questions which it has raised.

Dr. Dillon in his article on *Foreign Affairs* deals chiefly with the negotiations which took place in London and had for their object the conclusion of a treaty of peace, and the deliberations of the ambassadors, whose task was "to liquidate the Balkan war without provoking a European conflict." At the time when he wrote the article, the resumption of hostilities appeared to be probable owing to the fall of Kiamid Pasha and the return of the committee men to power. He was strongly of opinion that a renewal of the war would be a most unfortunate thing for both parties, as both would stand to lose much without the faintest chance of gaining anything. He thinks that at the time when Turkey sued for peace Bulgaria made a serious mistake in not insisting on the surrender of Adrianople as a condition of the armistice. The Greeks insisted on the surrender of Jannia, Adrianople, and Scutari, and they and the Servians offered the necessary assistance to enable Bulgaria to compel Turkey to yield, but Bulgaria took her own way. She had made up her mind not to forego the fruit of her victory, but she was in too great a hurry to conclude an armistice, and Adrianople became the crux of the negotiations. The Bulgarians, Dr. Dillon says, are an obstinate race who owe more to dogged perseverance than to dash or enterprise.

At the meeting of the ambassadors, some progress was made. More than once the ambassadors prevented the Peace Delegates of the allies from taking precipitate action which would have provoked a renewal of hostilities, and they settled in principle two delicate questions turning on Albania and Servia. Austria-Hungary is the Power that will be most profoundly affected by the shifting of the political balance in the Near East, and her claims will be easily settled, but in Dr. Dillon's opinion there is no great likelihood of a European war arising out of the issues which still remain at stake.

Two articles deal with the horrors of the war as they were revealed in the hospitals both at the base and at the front. Mr. Noel Buxton, M. P., gives a short account of his experiences as an amateur dresser. He hesitates, he says, to state truly what he saw of the wounded in the war; but what he tells is more than sufficient to impress one with the barbarity of war. By scores and hundreds and tens of thousands, there were to be seen cases, one of which in peace time would move a whole nation to sympathy. Mrs. St. Clair Hobart, commandant of the Women's Convoy Corps, also testifies to the barbarity of war and the fearful sufferings that have to be undergone by large numbers of those who engage in it. She is firmly convinced that war is an unmitigated evil. If, she says, we believe that evolution is along spiritual lines, it is preposterous to assert that the only means to progress and the evolution of nations is by the butchery of their bravest men and the starvation of innocent women and children. Her purpose in giving an account of the work which was done by the Women's Convoy Corps is partly to prove that women are capable of taking a share in national defence without being either a nuisance or a burden to men.

Mr. Francis McCullagh discusses the position and work of the war correspondents. He holds that the war correspondent of the old style—the attached journalist, with his credentials and passes, his horses and servants—is a thing of the past so far as first-class wars are concerned, though doubtless he will continue to follow expeditions against savage tribes. In future wars, correspondents may be allowed to write, under a severe censorship, from the capitals of the warring nations, but they will never see the front again. This result he attributes partly to the invention of the telegraph and to the tremendous improvement which has taken place in the means of communication, and partly to the degradation of the war correspondent, arising from the public demand for sensationalism. Apropos of some of the highly coloured reports of the recent operations in Turkey he remarks that a correspondent who sends a true and restrained story may find it printed in small type on some obscure page, while the gory fantasies of some imaginative foreigner who "sees" the battle in a bar room will be displayed with a wealth of head lines near the leader column. The status of the war correspondent has been lowered by the invention of the camera and the appearance of the cinimatographist has been "the last straw." There seems to be a great fascination for some in the work of the war correspondent and Mr. McCullagh explains briefly, in conclusion, where the fascination has lain in his own experience.

Mr. C. E. Bunbury gives an account of the work of the Foreign Political Department of the Government of India, for the purpose of showing the urgent necessity that exists for the appointment of an additional member of council to have charge of the affairs of this department. Apart from such an exceptional viceroy as Lord Curzon, a newly arrived viceroy is not qualified by knowledge and experience of Indian problems to undertake the charge of the Department of Foreign Affairs; and in any case it is inexpedient to lay such a responsibility on the viceroy's shoulders in addition to the burden of his official and social duties which grows heavier year by year. He thinks the cost of the suggested reform is not likely to be seriously urged as a bar to its adoption.

Under the title of *Patriotism and Humanity*, Sir Francis Younghusband contributes the concluding portion of a lecture entitled *Europe and Asia*, which was delivered before the Central Asian Society. If we note, says Sir Francis, what is occurring in Japan, China, India, Persia, and Turkey, we cannot fail to be struck by the increasing influence which Europe is now exercising upon Asia. Though much of European civilisation is intensely distasteful to Asiatics, they are feeling that if they are to keep any position in the world they must approximate to the standard of civilisation which Europe is setting. For this reason it is important to try to form some conclusion as to the kind of lead which Europeans should give to the world.

In the first place then, says Sir Francis Younghusband, Europeans must bear in mind that though they are accustomed to speak of their civilisation as old it is in reality young compared with the civilisations of other peoples such as the Hindus and Chinese. And not only is this the case, but like the civilisation of the whole human race European civilisation is at a very early stage of development. In every direction, whether in science or in art, in politics or in religion, there is unlimited scope for improvement and advancement. The first guiding principle, therefore, for those who are to represent European civilisation to the people of Asia, ought to be the recognition of the fact that change is inevitable, and the second ought to be a recognition of the fact that the duty of Europe is not simply to impose European civilisation on Asia. Europeans and Asiatics must work together towards a civilisation which will transcend any of its forms. What, then, is the ideal for which both should work? An all embracing universal patriotism which includes all living things, which is the source and essence of religion, and which should therefore inform and influence our every action, whether individual or collective. Holding this idea of a patriotism, of humanity, men would act not for their own benefit en-

tirely, nor for the benefit of others entirely, but for the general good, whether they or others would enjoy it. Such a patriotism would be in no wise inconsistent with a national or an imperial patriotism. When men have made up their minds that the pursuit of what is for the best upon the whole should be their aim, they will then have to decide in their own minds what is best, and finally to endeavour to overcome the almost innumerable difficulties which will face them when they proceed to put their principles into practice. One of these is the ever present difficulty of preserving a due balance between order and progress, of which the whole history of British rule in India is an exemplification. But even this difficulty is not insuperable; and though the full realisation of the ideal set forth may require longer time than the periods with which practical politicians consider it safe to deal, this ideal may well be the goal towards which those who are filled with the patriotism of humanity should aim.

The necessity for recognising that everything human is in a state of change is also emphasised in an able and suggestive article entitled *The Theological Revolution and the Average Man*, by the Rev. E. S. Waterhouse. Having explained what he means by the average man, Mr. Waterhouse calls attention to certain characteristics of the change that has taken place as the result of fifty years of Biblical criticism and theological investigation. One of these is that it has witnessed few if any authorised doctrinal restatements by the Church. The change has taken place in the individual and general standpoint from which the creeds are regarded rather than in the creeds themselves. The standards of doctrine have not been altered, but their interpretation and sanction are very differently conceived from what they were a generation ago. In this connexion it must not be forgotten that the great creeds of Christendom are embodiments not merely of religious thought but also of religious feeling, and that as the latter does not change it is only in regard to the former that accommodation is needed.

The bulk of the ministry of the churches, Mr. Waterhouse proceeds, have accepted the main positions of modern criticism but have not felt the necessity for any restatement of doctrine. But what of the "average man"? How far has he been able to accommodate himself to the change? He understands that the Bible is not regarded to-day in the way in which he was taught to regard it in his childhood. He has not lost his faith and he will not lose it, but he is rapidly losing the old basis of that faith and he has not yet formed another. This is a matter which the church must be prepared to deal with; and the question is whether she can restore to the average man the sense

of authority in religion which he has lost. This question calls for more serious treatment than it is receiving. The call of the hour is for a systematic campaign of reconstructive work that shall enable the average man to realise that behind his practice of faith there is a sound and reliable theory. Practice cannot be permanently divorced from theory, and in time, unless a fresh intellectual basis is supplied, there will be the inevitable reaction upon practice. The Church must therefore set about the task of showing the certainty of religion in the very nature of religion itself; of explaining the true and spiritual value of the Bible; and of making clear the absolute authority of Jesus to the Christian. Her new proclamation, Mr. Waterhouse says, will be received with gladness by many unsettled minds, and the sooner it is made the better.

Mr. M. M. Pattison Muir calls attention to some of the compensations that age brings. It is not everyone whom age compensates with the gifts which proportion the loss of youth. But to those who do not allow "the vision splendid" to "fade into the light of common day" age brings great compensations. It brings to them a growing realisation of the wisdom of nature's plan of developing the human type by intensifying the value of personal life, and an increasing conviction that the meaning of reality is to be discovered, not by discussing phrases but by "winning life's confidence by long comradeship." By increasing their sense of proportion it frees them from the inconsistency of conscientious calls and shows them that these are often only financial temptations. It tends to free them from intellectual dourness and so discourages the manufacture and application of labels. It teaches them the futility of seeking absolute standards, and gives them freedom from being too easily bored. It intensifies the joy of living, puts more meaning into familiar things, and makes admiration deeper by making it more reasonable. By bringing men into close touch with the real joys and gladnesses of life as well as with its real sorrows and troubles, age shows that woes and fears, hopes and doubts, admirations and apathies, are of the same order of realities, and, if they receive its illumination, gives to them the power of making love more real than fear, hope more warm than doubt, admiration more constraining than apathy. Such are some of the compensations which in Mr. Pattison Muir's opinion the advance of years brings to those who prepare themselves to receive them.

The Bishop of North and Central Europe contributes a very interesting account of the work which is carried on under the jurisdiction of the Bishop of London among the congregations of the Church of England in Siberia. Mr. E. M. Bennett calls attention to the miserable condition of the agricultural labourer in many parts of England, and

urges the necessity for the adoption of the principle of mininum wage for farm-workers, the need for better houses in country districts, the establishment of rent courts, and the public ownership of land. Mr. Hamar Greenwood writes on *The Canadian Naval Question*; Mr. Laurence Jerrold contributes a highly eulogistic article on President Poincaré; Mr. Edward Garnett, apropos of a recent production of *Troilus and Cressida*, falls foul of the dramatic critics and their methods; and Mr. J. E. G. de Montmorency has a short article on *The Essays of Montaigne and Bacon*. Among the books reviewed is Andrew Lang's *Shakespeare, Bacon, and the Great Unknown*.

COLLEGE NOTES.

A WORD of congratulation is due from us to Hakim Zynulabideen Sahib, the oldest living Muhammedan graduate of the College, on his recent election to the Madras Legislative Council. In noticing the unique title of Shifa-ul-mulk conferred upon him by the Government of India, we had occasion in February last to sketch his career and to point out how his father's choice, at a time when Muhammedans looked with suspicion on the liberalising effects of Western education, in sending him to an English school rather than train him in the traditional Muhammedan fashion, was justified in the result. His election by his co-religionists is not only a fitting crown to his career but also marks the advance which the South Indian Muhammedan community has made in the appreciation of Western knowledge. We are confident that with his large experience of men and things, acquired in the course of a medical practice extending over a quarter of a century, and with his wide outlook on life induced by learning and reflection, he will raise the level of Muhammedan elective representation in the councils of the Government. Benjamin Franklin tells in his autobiography how, when sent by the American Colonies on an embassy to the Court of France, he recollected, as he stood before Louis XVI, the saying of Solomon: "Seest thou a man diligent in his business? He shall stand before kings." A similar satisfaction may justly fill the mind of our Muhammedan alumnus when he takes his seat in the Council Chamber of Fort St. George as the Honourable Hakim Zynulabideen Sahib, Shifa-ul-mulk.

TO the members of the Fenn Hostel belongs the credit of being the first among the students of the College, past or present, to convey congratulations to Dr. Miller on his attaining the Jubilee of his Indian

career. As early as the 21st November—in time to reach Dr. Miller on the anniversary day—they despatched a letter in which after expressing their joy at the Divine favour bestowed upon him, they thanked him for his pioneer work in the field of hostel-building—both material and moral—'which had created for them a home away from their families.' They were conscious, they said, though they were glad to be reminded of it in the October number of the College Magazine, of the aim of our College Hostels which was nothing less than the development, through forms of self-government, of character, both individual and corporate.

'Though they did not enjoy the privilege of personal acquaintance with Dr. Miller they had heard of him and his work from relatives who had come under his personal influence, and on coming to Madras found the stamp of his personality on every department of College life.' To this letter Dr. Miller has sent the following reply, which we dare say former students of the College will be glad to peep into, though they should remember that it is the fond communication of a grandfather to grandchildren whom he has not been privileged to touch and feel with his own hands.

22, Melville Street, Edinburgh, 18-12-12.

My Dear Mr. Secretary,

I wish to convey to you, and through you, to the Managing Committee and all the members of the Fenn Hostel, my very hearty thanks for the communication sent to me bearing the date of November 21, 1912, and for the many kind expressions used in it concerning myself and your gratitude to me as the founder of the hostel which is your present residence and, to some extent, your home.

It gives me deep and sincere pleasure that you show as much appreciation of the aims of the hostel and of the benefits which it has conferred on its inmates in bygone years, which it is now conferring on yourselves, and which I trust that it will continue to confer on your successors through generations that are still to come.

I have also derived pleasure from the reference you have made to the article in a recent number of the College Magazine and to the quotations contained in it from what I said very many years ago about the nature and aims of our College Hostels. I hope that while you remain members of the Fenn Hostel you will bear in mind and act upon such principles as those laid down in the article and the quotations you have referred to. Experience has only confirmed me in the belief that the principles on which our hostels were based, when they were first established, are the right ones. I trust that you and those who succeed to your membership as you pass out into active life will be faithful in all respects to the traditions of the institution and will thereby show that the principles in question are not only in theory but are also capable of being fully wrought out in practice. I not only hope that your membership and management will leave behind

them a result like this but I have also great confidence that my hope will be realised.

You must allow me to correct a small mistake which has somehow found a place in your kind communication. I do not know from what source you may have learned that I landed in Madras on the 12th December 1862. I am confident that it was on the 9th and not on the 12th that I thus landed. Since your information is correct as regards both the year and the month, the slight error as to the precise day is not important.

By the time that this reaches you the New Year will have begun. This suggests that I may fittingly send you my hearty good wishes for the year that is approaching and for the years that may come after it. I do so now with much sincerity. You mention that none of your present members are personally acquainted with me. This fact does not prevent me from feeling much interest in your welfare or from desiring very earnestly that lasting usefulness and true prosperity may be your lot throughout your lives. Moreover, it is not to yourselvès alone that I wish to convey such expressions of interest and good-will. You mention that many of you have friends and relatives who knew me well in former days. I would ask all those of you who have in this way an indirect but real connection with me to convey to everyone who thus stands as a link of connection between any of you and me my kind remembrance and best regards.

Earnestly desiring that blessing of every kind may rest upon the Fenn Hostel and all its faithful members,

I am,
Yours very truly,
WILLIAM MILLER.

To Mr. JOSHUA A. PETERS,
Secretary, Managing Committee,
Fenn Hostel, Madras.

The signature is in Dr. Miller's own hand and bears, it may be mentioned, in respect of its firm hesitancy a striking resemblance to that of his mother Elizabeth Miller in her later days. It is after her that the Elizabeth Miller Gold Medal and Prize, awarded to the student of the Fourth Class who stands highest in the Scripture Examinations and qualifies for the B. A. degree, is named.

THE School Prize-giving took place in the Anderson Hall on the afternoon of Friday, the 7th February. The function was quite a private one, confined as it was to the Senatus and to the teaching staff and pupils of the School, the only visitor present being the Inspector of Schools, Rao Bahadur A. C. Pranatartahara Aiyar. After prayer by Dr. Skinner, Mr. F. W. Henderson gave the Superintendent's report which pointed to improvement all round—in numerical

strength, in the percentage of attendance, in the fee income, in the number of books used from the library and in the laboratory equipment. The resignation of Mr. M. S. Dandayudapani Aiyar was noted, as also the appointment of Mr. P. Janakiramaiya, B.A., L.T. Regarding the course of studies, Mr. Henderson remarked that it was a grave error to consider two such subjects as precis-writing and book-keeping as of value and interest only to those who were preparing to enter business. The ability to keep faithful and serviceable record of money transactions was desirable for all ; and as for precis-writing, it was one of the most thorough tests and effective disciplines in the mastery of English. Rao Bahadur A. C. Pranatartahara Aiyar then handed the prizes to the boys and spoke a few words, amongst other things expressing the opinion that prizes should not be given merely to those boys who stood well in the class but to those also who, though far from the top, had shown real application and progress. The meeting closed with the Benediction pronounced by Mr. Pittendrigh.

THE annual College sports were held in the South Indian Athletic Association grounds on Friday, the 14th February. Though a large number of students were present, yet one could not help noticing the absence of a considerable number to whom sports and athletics evidently make no appeal. But among those who took part in the games, there was no want of keenness or enthusiasm. In the one-mile race, the first and second prizes were won by Z. Ambrose and C. Venkoba Row, both of the Junior Intermediate class, and in the obstacle race the prize-winners were M. O. Thirunarayanan, of the Junior, and N. Narayanaswami, of the Senior, Intermediate classes, respectively. A more general enthusiasm was evinced in the tug-of-war and in the team race, in which representative teams from the different classes competed. In the tug-of-war the Fourth Class was victorious while in the team race the First Class carried off the palm—a natural result seeing that seniority carries weight, and youth is a guarantee of nimbleness.

The School sports held the following day were both exciting and amusing, due mainly to the amusing nature of the items provided for very small boys. Among the prize-winners of the school may be mentioned S. Sreeramulu of the Fourth Form, who promises to turn out a fine athlete. Another rising champion among our school-boys is P. Manavalan of the Sixth Form, who won a silver cup in the one-mile race at the Medical College sports.

The various Clubs forming the College Athletic Association may well be congratulated upon the good account they have rendered of them-

selves in the Inter-Collegiate competitions. In tennis the primacy of the College has been established by P. Markandeyaloo of the Second Year Honours' class winning in the Singles and by P. Madanagopaul of the Third Class and Mr. P. Mahanty of the M.A. class in the Doubles. Considering how the Foot-ball, Cricket and Hockey Clubs of the College are handicapped for want of an athletic ground, the success of the Foot-ball team in the finals for the Presidency College Cup points to an excellent spirit among the players. It was a very fine match to witness, both they and their opponents, the Presidency College team, playing a scientific game.

IN October last we published a communication signed by former students assembled at Kottayam and entrusted to Dr. T. E. Poonen for handing in to Dr. Miller in Scotland. To this message Dr. Miller has sent the following reply:—

22 MELVILLE STREET,
EDINBURGH,
2nd January, 1913.

GENTLEMEN,

It is among the best pleasures that now remain to me to hear either from or about any of my old boys. Therefore I feel that very warm acknowledgments on my part are due to you all for the letter which you entrusted to the care of our common friend, Dr. T. E. Poonen. Since your trusty messenger wished to hand over your communication in his own person and has only quite recently visited this northern portion of our land, the letter in question has been a long time on the way. It was put into my hands, however, last week; and it may be of interest to you to learn that it was read to me by the bearer at a meeting held in my present rooms, at which a good many of our former students, now attending classes in this city, were able to be present. They were all much interested in your communication. You may further care to be informed that the special purpose of the meeting, at which Dr. Poonen read your letter, was to arrange for telegraphic greetings to the College Day of December 27th, 1912. Most of those who thus heard your letter read to me belonged to years so recent that they are not likely to be personally known to any of you. Many of you, however, must either know or know about not only Dr. and Miss Poonen and Mr. and Mrs. Meston, but also Mr. V. Govindan. We had another also, Mr. K. V. Luke, present at our meeting who, though not a student of our College, is closely connected with many of our old friends and, I rather think, related as well as known to some of your own number.

I hope to have another visit from Dr. and Miss Poonen soon at Aberdeen before they return to London. Inasmuch, however, as the interval has already been long between your sending and my receiving your kind communication, and since the date of Dr. Poonen's return to India is not yet entirely settled, I think it better to send my reply directly through the ordinary channel than to let it reach you through the channel by which it came.

In my condition I feel able to do little more than to thank you sincerely and very heartily for bearing me in mind as you have done, and for the kind things you have said about me. I may add, however, that the reference made

in your letter to a number of old students has been very welcome, and that I prize the actual signature attached to your good wishes, though I am unable now to read these for myself. I can recall to mind most of those who have signed your letter and of those others also to whom it makes reference. It is a real pleasure to me to have my memory of you all refreshed as it has now been. Some of you like myself have now had to retire from the activities of practical life, but I am glad to think that most of you still hold positions in which in various ways you can contribute much to the welfare and true and lasting happinsss of those around you. Alike for those who have retired and those who are still at work, my earnest desire is that blessings of every kind may attend upon you, especially at this season of New Year. I heartily wish that true success in your different spheres may be allotted to you all, so that yours may be that power of rendering moral and spiritual service to your day and generation which is the highest prize of life. It will be a real favour if you will aim at conveying similar good wishes for me to such of our old boys as you may be in the way of meeting from time to time. I mean to keep your letters beside me, and to have the list of signatures read over to me once and again, which will bring back to my memory not only yourselves, but many others who were among your friends and class-fellows, and who are now in different parts of the country, though no doubt especially along the West Coast. I send this to the care of Mr. K. Koshi, who is, I am inclined to think, the oldest of your number and I am confident that he will take care that this reply will somehow reach you all.

Thanking you again for your letter and all that it contains, and with every possible good wish to each of you individually and to all other friends who may care to hear about me, through you, especially to former students,

Yours very truly,

WILLIAM MILLER.

You see that I am spending some of the winter months in Edinburgh as I have done for some years past, but with the intention of returning to my own house, probably in March.

THE fund which was raised eight years ago to found a medal in the University and a prize in the Madras Christian College in memory of the late Rev. F. W. Kellett was lost in the failure of Messrs. Arbuthnot and Co. A sum of Rs. 235 has now been paid as dividends to the secretaries of the fund. As it was impossible to do anything adequate with this amount, a few of Mr. Kellett's old students have been approached with a view to raising this sum to an amount sufficient to establish a prize in memory of Mr. Kellett in the Christian College. Such a generous response has been given to the appeal that the secretaries feel that before closing the fund they should give an opportunity of subscribing to it to any of Mr. Kellett's old students who would like to have a share in the Memorial. Subscriptions may be sent to Mr. O. Kandaswami Chetty or to the Rev. E. M. Macphail, the secretaries of the fund.

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